The Priest

Edited By Priests For Priests

In line at Castel Gandolfo

August, 1954

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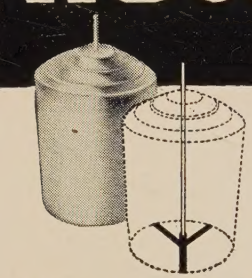

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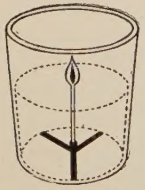

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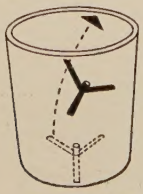

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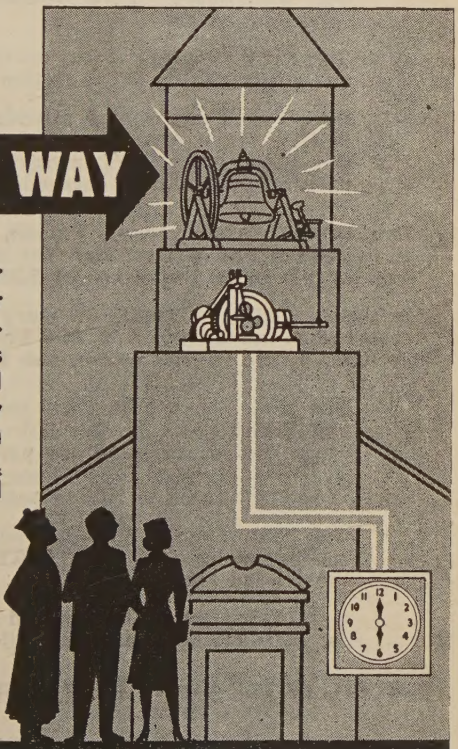

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Currente Calamo

Alcoholism

WITH the wise, witty, and eminently practical address of Archbishop Cushing in this issue, we are happy to be able to start a series of articles on the terrible problem of drink—somewhat too abstractly and too scientifically called "alcoholism." Not that we can possibly object to the accuracy of the word; but we priests know it more vividly and concretely in terms of broken homes, wasted lives, tragedy sacerdotal and lay.

As space permits, and perhaps intermittently, we will follow this with an account of the work of the Clergy Conference on Alcoholism, moral and medical aspects of it, and pastoral techniques. These will be done by experts.

Two Altar Boys

ALWAYS be kind to the altar boy, they say. He might one day be your Bishop. Along that line, we quote the following yarn from *The Altar Boy*. It's too good to keep:

Back in the year 1775, around the time that Paul Revere made his famous ride, there were two little altar boys in the Italian town of Osimo. It was a Jubilee Year, and then, as in the past years,

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pilgrims were on their way to Rome. There were special processions and prayers in all the churches. And here our two acolytes, Della Genga and Castiglione enter the picture. In one of the processions they were leading the crowds walking on either side of the cross-bearer holding large brass candlesticks in their hands. The two acolytes got into an argument and before anyone knew it, Castiglione wound up with his candlestick. A dull thud! And little Della Genga had a lump on his skull that was the size of an egg.

Bystanders looked aghast — a long visit to the woodshed would do both of them a world of good. They will come to no good end. "Mark my words," was the general conversation of the day. But time had its own way of blotting this incident from memory.

Fifty years later, in the Holy Year of 1825, nobody had any recollection of the lump on Della Genga's head.

On Christmas Eve in the year 1825, the Holy Door was solemnly opened. The Cardinal Grand bowed to the Sovereign Pontiff, presenting a silver mallet with which according to ancient custom he was to strike the Door. Pope Leo XII received the mallet from Cardinal Castiglione when, with a twinkle in his eye, he looked at him. "I wonder," the Holy Father whispered, "if you remember the day you presented me with a brass candlestick and a lump on the head."

When Pope Leo died in 1825, do

THE PRIEST **AUGUST, 1954** **VOL. 10, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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What Will They Be?

"What Will Today's 'Michaels' and 'Susans' Be Tomorrow?"

That's a question pastors must often ask themselves as they observe the boys and girls in their parishes at study or at play . . .

Whatever their vocation—whether to be teachers . . . laborers . . . priests . . . carpenters . . . doctors . . . soldiers . . . or the like—all the "Michaels" and "Susans" should be equipped spiritually and intellectually to work toward personal perfection in their chosen walks of life.

And it is the teacher who holds a vital key to their development into well-adjusted Christian personalities—aware of their role as tomorrow's citizens for God and country.

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Currente Calamo

you know who was elected his successor? The one who took the name Pius VIII was a certain Cardinal Castiglione and altar boy of 1775 who had hit little Della Genga with the candlestick.

So you never know what mischievous altar boys will turn out to be.

Recollections of a Happy Author

IN our May issue we pulled out all the stops for Father Bill Most's "Mary in Our Life." The book is everything we said of it, and we are happy to see other reviewers concurring. But apart from that, the book evoked the memory of a close friend and classmate, one of the brightest and happiest men we have ever known.

Bill thinks quickly. He reads voraciously and forgets nothing. And he grasps relationships instantaneously. Where most of us reach conclusions with a number of little hops, Bill takes one big leap and he's there.

One of the priests in graduate work with him some years ago at Catholic University was working on a thesis that involved a lot of Greek texts. Stumped one night by an especially confusing construction, he carried it across the hall to Father Bill, who glanced at it and shoved it aside.

"Pre-Byzantine Greek," he said. "I'm not familiar with the construction."

By just looking at those few words he could estimate approximately when they had been written.

Many a rainy afternoon we whiled away together in the seminary, pounding out 4-hand arrangements of Haydn symphonies and Italian overtures. And once, with more

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time on our hands than we've ever had since, we wrote out a long series of variations for piano and trumpet. (Bill is also a virtuoso on the trumpet). Out of devilment, we made them as trying as we could, with trills, triple-tonguing, and arpeggios racing up and down the scale. The piece ended on a very high note sustained through four measures — which should have popped out Bill's eyes and left his tonsils draped on the chandelier.

Bill ran through it once or twice beforehand, and then knocked it off with bravura at an entertainment before the whole community.

What a man!

The Vernacular Question

WE hope our readers are not getting sick of the various articles on both sides of the vernacular question. We have been deluged with MSS. of late; and letters too, some of them written in high dudgeon, some in low dudgeon. We have run as many as we possibly could.

Why? Well, the question is of the greatest importance, it seems to us. We feel that our readers have a right to be heard even if other readers are immensely annoyed at what they think reactionism and traditionalism or, for that matter, wild-eyed radicalism and scorn of tradition. These things should be thrashed out in public; priests have a right to express their opinions, most of all in a "trade journal." If authority settles the issue, then the issue is

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really settled — Roma locuta est. If the question is still *de facto* an open one, who shall presume to close it?

In the meantime we do not mind running the referee's risk of stopping an occasional punch that is aimed at the other guy, or at least ought to be. Nobody loves a referee, anyway. Our attitude is: may the best man win.

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A FRIEND of ours lately made over a small insurance policy to Maryknoll. His purpose was manifold. First of all, he had no real need of the policy since it provided only death benefits and he was amply protected in other ways. Second, he wanted to help the missions. And third, he wanted to guarantee some Masses for his soul. So he specified 100 low Masses in return for his $1,000 policy—the equivalent of a $900 donation to the missions.

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Select Books

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All Things in Christ
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Edited by Rev. Vincent A. Yzermans—Thirteen encyclical letters and ten selected documents of Pius X which urge men "to restore all things in Christ." In the words of the present Holy Father, the writings of St. Pius "were irresistible not only because of the depth of meaning contained in them, but still more because of the infinite love which filled his heart." **$4.00**

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By Dr. N. G. M. Van Doornik, Rev. S. Jelsma, and Rev. A. Van De Lisdonk— This handbook of the Catholic Faith leads the inquirer on to a sincere religious outlook. It covers all the great truths of Christianity in detail with arguments from Scripture, tradition and reason. An excellent reference book for teachers, a valuable guide for the convert and a refresher course for the best of Catholics. **$4.75**

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The Observer Observes

ONLY God knows what a picture all the world gets of the U. S. after seeing our movies. The thing is particularly disturbing now when we have a governmental office of international good will, supposedly to show our good side to others. In any case here is what the influential (London) *Observer* said of the prize winning movie of 1953:

"At the Leicester Square Theater there is an American film called *From Here to Eternity* . . . In my opinion this is not an export picture. It's a terrible expose of conditions in the United States Army before the attack on Pearl Harbour; its frank outlay of brutality; its complete indifference to world affairs; its acceptance of drunkenness as an endearing part of American Army life; its completely amoral outlook; all these would make me, if I were responsible for the maintenance of American prestige abroad, ban this picture out of hand before it has a really disastrous effect in foreign countries."

Correspondence

Candidate For Prayers

Editor:

IT is reported that one Mario Colacci is very active in giving anti-Catholic lectures in the Midwest, particularly in Minnesota and Wisconsin. In view of this fact the following information is sent to you:

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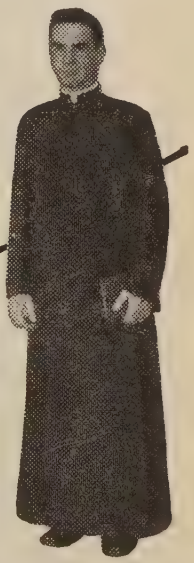

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"It's about time somebody talked

Naturally, you are interested in the cost of fund-raising counsel. Because you read of campaigns which exceed their goals, conducted by an individual or company, you may wonder about what you would get, dollar for dollar, for the fees charged.

To begin with, fund-raising counsel costs a substantial sum of money. But with proper fund-raising counsel, you can raise money less expensively than you can borrow it—and you will not need to repay it.

Many companies and individuals conduct campaigns in which the pledge-payment period is 36 months or more. Lawson Associates' pledge-payment period is 20 months. Assume we raised $200,000 in 20-months pledges and Company X raised $200,000 in 36-months pledges—a period nearly twice as long.

You would collect far less on your pledges over 36 months than you would over 20 months. You would have the mortality table and sickness to contend with. Many pledgors would move away in a period of 36 or more months. Some would suffer financial reverses. Others would tire of making payments or assume other obligations which supersede yours. These things also occur over 20 months. But far less frequently.

Moreover, the longer pledge period delays you in starting construction. The longer the collection period, the greater the cost of collection.

The only advantage in a 36-month or longer pledge is that it is easier for your fund-raising counsel to raise the total of pledges they promised you. Lawson Associates know from their tremendous experience in more than 2,000 Catholic parishes that it is more difficult to obtain large gifts in 20-month pledges than in 36-month or longer pledges. *But we consistently top our goals.* And we know you will collect a far-greater percentage of what we raise. Lawson Associates consistently raises greater total amounts *in pledges on which you will collect more money.* After all, what you want is money—not pledges.

Second, there is the problem of the average gift. Suppose you have 1,000 families in your parish. Fund Raising Company X sets a goal of $125,000. They raise $135,000. The average gift from the 900 gifts you will receive is $150. Lawson Associates sets a goal of $200,000. We achieve $225,000. The average gift is $250.

Both were successful campaigns because they exceeded their goals. *But Lawson Associates got you $100 more per prospect and raised 66% more money for the fee you paid.* Our fee was far less per dollar raised. Lawson Associates sets higher goals than many other firms—and achieves them (though the pledge-payment period is shorter). When you see an over-the-goal campaign reported, ask yourself

about the cost of fund raising counsel"

how high the average gift was. Ask yourself, too, "How much cash will come out of this?"

Moreover, Lawson Associates provides a free service after the campaign to assist you in pledge collections.

In analyzing a fund-raising fee, ask whether you are getting only the services of a Director. Lawson Associates has six executives who spend the preponderance of their time supervising, checking and assisting Campaign Directors.

Another factor to consider in analyzing the fee is;—*how much service am I getting for it?* A $6,000 fee for which you get six weeks' service by one Director is far higher than a $7,200 Lawson Associates fee for which you get 12 weeks of service. Every day of service you get means more and higher gifts.

The too-short campaign is costly because it is impossible properly to develop every prospective contributor. The too-short campaign means that you, the Pastor, and your people, must do more work. The Campaign Director just hasn't the time to follow all necessary procedures. (The too-short campaign means unseemly pressure on your people.)

A vital factor is;—besides the fee, what other expenses will there be? A $6,000 fee charged by a firm which also spends $4,500 for campaign expense costs you a total of $10,500. You have to pay it just the same whether it is called fee or expenses. But a $7,200 fee charged by Lawson Associates which holds campaign expense to $1,500 costs you only $8,700. Lawson Associates consistently hold expenses to a minimum by eliminating unnecessary frills and by rigid cost control.

Lawson Associates fees are based not upon the goal but upon the minimum amount of time needed to develop each prospect and obtain a maximum gift.

When you employ fund-raising counsel, you are taking a most important step. You will be spending a substantial sum of money. Be sure you get what you pay for. (Seldom will you and your parish embark on so important and crucial experience as a funds appeal.) Look behind the rosy promises and the tales of success to the cold, hard facts. They are the only assurance you have of getting your money's worth.

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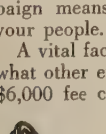

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Mario Colacci is an ordained priest of the Diocese of Boiano-Campobasso, Italy. He holds doctorates in theology and letters and has a degree in Sacred Scripture from the Pontifical Institute in Rome. He taught the latter subject for a time at the regional seminary in Benevento, Italy.

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Authoritative sources indicate that he was dissatisfied with his lot as a seminary professor. He sought and obtained a position teaching literature in the public schools of Campobasso. This was followed by his suspension from hearing confessions and preaching.

Earlier, he had received permission to study at a secular university. But, once enrolled, he changed from the study of languages and other courses which he had asked permission to take, in order to study literature, presumably to prepare himself better for the job he later took.

Unknown to religious authorities he left Italy in 1948. Sometime after arriving in the United States he became a Protestant and is said to have gone through a marriage ceremony with one of his former literature students. He is reported to have gone back to Italy and acted as a Presbyterian minister in Portici and then returned to the United States. He later taught at Augsberg College, a Lutheran institution in Minneapolis, Minn.

In his lectures here, Colacci has refrained from attacks on the Church in the traditional manner. He states that he was "converted" to Protestantism as a result of his

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biblical studies. He attempts to justify the thesis that the Church departed from its original teachings and practices.

He is quoted by **The Lutheran Witness** of La Crosse, Wisconsin, as telling a meeting of the local Federation of Lutheran Men last March that "Catholics would like to forget history for it tells the story of their using hate."

NCWC News Service
Washington, D. C.

Distinctions and Additions

ANENT Father Murphy's misinterpretation of my insistance on the primacy of doctrine in liturgy (THE PRIEST, Feb., p. 186), let me say that I was speaking of carefully investigated and ascertained facts and not mere opinions. The heresies concerned dogmatic liberalism denying that the historical Christ Who died on the Cross was identical with the gloriously resurrected and triumphant Christ in heaven nor identical substantially with the Eucharistic Christ on the altar, to say nothing of the "eucharistic socialism" of those who substituted the priesthood of the people for that of the ordained priest of the Catholic Church.

To compare such *real* heresies with the *alleged* heresy of the "essential importance of Latin" is to misunderstand both. The latter has never been held, as far as we know, even by Father Scafati. It is one thing to say that the Latin language is vitally connected with beau-

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ty and harmony in liturgy and most helpful in preserving unity of doctrine, and quite another to hold that the moment Latin is sacrificed in whole or in part in liturgical worship — that moment the "Church will go under." This would be an exaggerated position, not a heresy.

My articles dealt primarily with the basic vitality of divine truth. In maintaining the primacy of divine revelation, I did not deny or question the efficiency of the psychological method of presenting the truth. I merely insisted that the method (however vital) could not be a satisfactory substitute for the truth to be taught without taint. I would appreciate it very much if Father Murphy would point out the page, the paragraph, and the lines where I gave him the impression of short-cutting the social and psychological elements in liturgy. My point was one of integrating these secondary elements with the primary element of divine dogma, not isolating or ignoring them. The danger of *under*estimating the psychological and sociological elements of religion today, when dogmatic liberalism or secularism infects the very atmosphere, is negligible. One of my objectives, though not stated expressly, was to help forestall in America the untoward developments in Europe. "Mediator Dei" clipped the wings of the heretics and overenthusiastic in Europe.

Whereas Father Murphy exalts the "liturgical tractor" who plows new grounds for liturgical developments, there is also need to erect fences and barriers to keep the

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tractor off holy ground — we think that the newly proposed idea of concelebration around one altar proposed tentatively by Fr. Reinhold's substitute on the "tractor," (namely Fr. Clifford Howell) goes too far. For how can even the Holy Father declare as co-celebrant a priest who doesn't even recite the words of consecration—to say nothing of the rest of the Canon *in unison with the one central celebrant* at the altar? Nor can we see a true and genuine parallel between the newly ordained co-celebrating with the Consecrator in the Mass of Ordination and a host of priests at a convention trying to say Mass around one central priest.

The added *proposal to omit saying the Canon in unison without even a mention of the words of Consecration* strikes the writer as a dangerous trespassing on consecrated and holy ground. This could very readily lead to a desecration of the divine action of the Consecration. It also raises doubts as to the fact of moral presence of priest at the altar (e.g. in a large assembly) and the moral union of Eucharistic matter with the sacramental form when the words of the "co-celebrants" are either anticipated or postponed to any appreciable extent. To omit saying the words sufficiently loud so as to facilitate their recital in unison might create another difficulty. This might finally result in a mere unity of intention which surely would constitute a mere attendance at Mass and apparently frustrate the very concept and meaning of co-celebration (see *Worship*, Jan. 1954, pp. 89-93)

Albert F. Kaiser, C.PP.S.
Fort Recovery, Ohio

Continued on page 727

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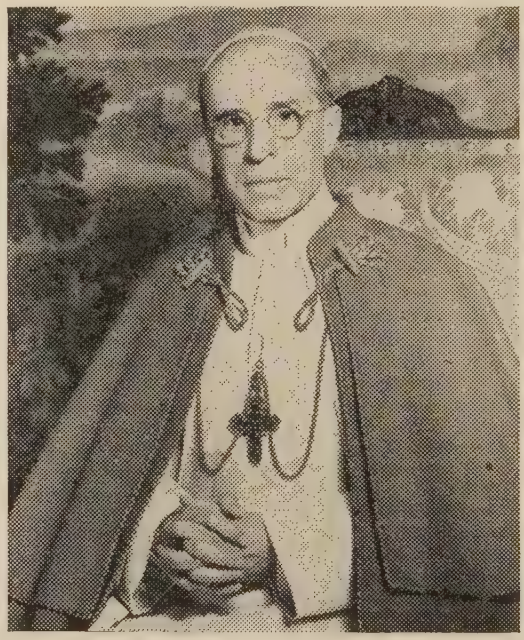

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The Priest

THE PRIEST AUGUST, 1954 VOL. 10, NO. 8

Editorial Comment

Twenty Years of Coincidence?

ONE day around about 1938, says Martin Dies, "I got an urgent call to go to the home of a friend of mine in Washington because Justice Murphy had to see me instantly. My wife was present when we went to the home. Murphy was prancing up and down in a high state of emotional excitement, and I was at a loss to know what he wanted with me. Finally, he opened up and said, 'Mr. Congressman, I have sent for you to tell you that the Communists are going to take over this country. They are in our Government; they are all about us.' He was highly agitated . . .

"He talked like an insane man. My wife will tell you he would walk up and down the floor. His face broke into a sweat . . ."

This was shortly after Mr. Dies had called at the White House (at least a year before Stalin gave the nod for the invasion of Poland) to see Mr. Roosevelt.

"Mr. President," he said, "we must do something about this. Here is a list of many of these people. We have their membership records in a Communist-controlled organization. If you understand the Communists as I do, you will know that they are in the Government for one purpose and one purpose alone and that is to steal important military and diplomatic secrets and to transmit them to Moscow."

"The President," says Dies, "was furious. I was surprised at his anger. He said to me—he called me Mr. Congressman—he had called me Martin before—he said, 'Mr. Congressman you must see a bugaboo under every bed.' I said 'No, I never look under the bed, Mr. President.' 'Well,' he said, 'I have never seen a man that has such exaggerated ideas about this thing. I do not believe in Communism any more than you do but there is nothing wrong with the Communists in this country; several

of the best friends I have got are Communists.' Mind you," says Dies, "that is a truthful statement. He made that statement." (This speech of Dies can be found in the Congressional Record under date of Sept. 22, 1950.)

It's no wonder Justice Murphy was pacing the floor. We have an idea that many a one in a purple cassock was pacing the floor at the same time, and perhaps even one in a white cassock.

Our country has passed from "Several of the best friends I have got are Communists," to 1948 when President Truman remarked "I like old Joe (Stalin). Joe's a decent fellow," through the various "red herring" statements, on to "I will not turn my back on Alger Hiss" —and now "McCarthyism."

The jr.-senator-from etc. has d e n o m i n a t e d 1933-53 as "Twenty years of treason." Let's have a look.

In 1933, industrially and militarily, Russia was one of the world's backward countries—something like China or India. Now they're manufacturing A and H-bombs and we're frankly scared of them. What happened between 1933 and 1953?

It was in 1933 that FDR, reversing the example of Wilson, Harding, Coolidge, and Hoover, and profiting nothing by their c o n s i d e r e d and bi-partisan policy toward Russia, gave diplomatic recognition to the Kremlin dictatorship with consequent social approval and diplomatic immunity to swarms of their agents.

The Kremlin Record

Why had Wilson, Harding, Coolidge, and Hoover refused to recognize the Kremlin gangsters? Because the USSR was officially atheistic, had murdered millions of its own people, was running concentration camps, had abolished religion, seized churches, convents, monasteries, etc. Reason enough.

In 1939 Stalin and Hitler joined hands in the conquest of Catholic Poland. On June 22, 1941, Hitler declared war on Stalin. For some reason or other, although both regimes were equally despicable, this country chose for its ally the state that was officially atheistic. Regarding this decision, it is interesting to recall the observation of the late Senator Taft, made in 1940: "The victory of Communism in the world would be far more dangerous to the United States than the victory of Fascism." In 1940 this was not hindsight.

With no strings attached, no questions asked, we then poured into Russia:

7,000 tanks
706 ships
8,218 anti-aircraft guns
14,700 airplanes
375,000 trucks
3,786,000 tires
15,000,000 pairs of army boots

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(Pastors please note: $500,000,000 represents a collection plate passing before every man, woman, child, and infant in the United States, each laying about $3.50 on it.)

In other words, it looks as though we pretty well set them up in business.

Marshall Favored Russia

Throughout the war, strategy and tactics were constantly shaped toward Russia's ultimate advantage — Churchill arguing on the side of the angels, General Marshall favoring the Russians.

(Everyone should read McCarthy's little book *America's Retreat From Victory,* on Marshall's role in facilitating Russian occupation of Central Europe and the Balkans, and the fall of China. For some reason or other, this book more than any other has brought down on McCarthy's head the frantic hatred of the liberals. The book has been savagely denounced but never honestly faced, much less refuted. It got the same treatment accorded Matthews' celebrated *American Mercury* article on Protestant clergy support of front organizations.)

In 1945, at Teheran and Yalta, our Government betrayed Catholic Poland to atheistic Russia. Lithuania, Latvia, Estonia, Romania, Hungary, Albania, and Bulgaria were included in the package. Our troops were told to hold their punch so that the Reds could be first into Berlin. They were ordered to retreat from Czechoslovakia, Thuringia, and Saxony so that the Reds could take over in those areas also.

During those years the administration was being advised by Alger Hiss; Harry Dexter White *per* Morgenthau; Joseph P. Davies, who once said that "The word of honor of the Soviet Government is as safe as the Bible. Communism is protecting the Christian world of free men!"

Also forming high policy at the time was Dean Gooderham Acheson, who on Nov. 14, 1945 sat on the platform at Madison Square Garden with Corliss Lamont, Paul Robeson, and Albert Fitzgerald at a mass meeting in honor of the "Red Dean" of Canterbury. That night Mr. Acheson declared:

> "There is the fact, for example, that never in the past has there been any place on the globe where the vital interests of the American and Russian people have clashed or even been antagonistic— and there is no objective reason to suppose that there should now, or in the future, ever be such a place . . . We

understand and agree with them that to have friendly governments along her borders is essential both for the security of the Soviet Union and for the peace of the world."

Disaster in the Orient

In the eastern half of the globe we learned that at Yalta in 1945, under the influence of his evil counsellors (Hiss included), Roosevelt had secretly turned over Manchuria to Stalin. He promised that Korea would remain free and independent. Nevertheless, at Potsdam later in that same year, President Truman ratified the Manchurian deal and also gave Stalin half of Korea.

Owen Lattimore kept advising the State Department to "Let South Korea fall, but not let it look as though we pushed it." And that's just what we did. In 1949 our Government withdrew our troops from South Korea, leaving the natives naked before the North Koreans who, according to General Wedemeyer's report, were then being armed by Stalin. On January 12, 1950, Secretary of State Dean Acheson announced that the United States would not defend South Korea in the event of aggression. He might at least have kept his mouth shut, but instead of that he advertised the fact—virtually inviting Stalin to move in.

All this time, the liberals had been assuring the country that Chinese Communists were nothing more than "agrarian reformers"—this despite the frantic advice to the contrary of Christian missionaries and all other disinterested observers on the spot.

Of the actual conduct of the war in Korea, General Van Fleet wrote: "When I arrived in Korea on April 14, 1951, to take command of the U. S. Eighth Army, the atmosphere was tense. We had taken some bad beatings. We had managed to fight back, but now it appeared that the enemy was about to attack with tremendous forces and try to drive us into the sea.

"The next six weeks were the greatest in the history of the U. S. Army. We met the attack and routed the enemy. We had him beaten and could have destroyed his armies.

"Then our Government's high policy intervened, and we were ordered not to advance any farther. The stalemate began, and then the long and futile series of armistice talks. I cannot help but feel sad as I trace our policy downhill since May of 1951."—Is McCarthy really guilty of *rash* judgment in referring to Acheson as the "Red Dean"?

"Detraction, Slander, and Ostracism"

Strangely, public opinion has been tightly organized in support of all these blunders. Social approval was so intense that the

publicist who dared to challenge the policies exposed himself to detraction, slander, and ostracism. One was "responsible" or "irresponsible" according to whether or not one went along with these strange happenings. Thus, John Flynn was always considered a topnotch reporter and economist until he stood up to the New Deal. Charles and Mary Beard were always mentioned with the greatest respect as historians until their findings clashed with predominant policy. After that they were through.

The liberals have seldom been right or, when they have been right, they have been right at the wrong time. A Catholic is naturally suspicious of them, viewed over the wreckage of the past twenty years. Their instincts seem to run against Christ. In the '30s, when two totalitarian factions were slugging it out in Spain, the liberals sponsored the one side that was raping nuns and burning down churches.

During the past twenty years they have linked their sympathies so indissolubly with Communism that the screams of pain, as the investigative spotlight now focuses on the past, are all but ear-splitting.

In thinking of "innocent" liberals like Oxnam, for instance, who joined front organizations, remember that even during the '30s and the war years there were criteria at hand for sifting truth from falsehood. The Communist record included the deliberate and literal starving of millions in the Ukraine; the martyrdom of thousands of Christians; the systematic propagation of atheism. Whatever the "innocents" may say, we know of not one Cardinal, Archbishop, or Bishop of our faith who joined any group for the promotion of Communist objectives.

Guilty Consciences?

It was to be expected then that McCarthy would be persecuted as long as he persisted in confronting the liberals with their past sins and failures, for if there is a pall of fear over the country (as the liberals say there is), it is the fear of those with guilty consciences; it would certainly be ridiculous to contend that McCarthy has brought about any limitation in freedom of speech.

But now, in 1954, the liberals would like to bury their past mistakes. They were wrong—horribly wrong—on the crucial issue of our generation. But they put so much emotion and intellectual energy behind Communism that now, their ideal shattered, they are faced with total spiritual bankruptcy. Refusing to admit their own partnership in the crime, they have turned to hatred of McCarthy as a substitute for devotion to Communism.

Their pretended scandal at the Senator's allegedly immoral

methods is a patent fraud. For when it was pointed out to the nation that Roosevelt had secured his election in 1940 by lying to the electorate (e.g., "Again and again and again I tell you: you're boys are not going to fight on foreign soil!"), the liberals refused to condemn the immorality but condoned it as necessary: "Ah, but he had to lie for the best interests of the nation."

Neither is there any word of condemnation for conditions in the State Department which, until McCarthy began hammering away, must have somewhat resembled a slum in the Cities of the Plain. Apparently, lying and sodomy are not too wicked in the books of the liberals. It is this shouting at witnesses and humiliating of generals that must go!

Of course ours is a large and roomy Church—but why any Catholic would choose to run with this pack of frustrated socialists and professed atheists is utterly beyond our understanding.

The really terrifying aspect of this whole thing, from 1933 to date, has been the practical unanimity of the mass communications media. It is as though someone is sitting somewhere pressing buttons in a tower high over America, and then the radio, press, and TV fall into line. Thus, "We are for the Loyalists and against Franco."—"Up with Russia."—"Down with MacArthur."—"Down with McCarthy." The unscrupulous and even falsified reporting, the refusal to retract proved error, the carefully controlled readers' columns, the slanted headlines—who dictates these prejudices?

McCarthy has called the whole period 1933-53 "Twenty years of treason." During that time we liberated one-sixteenth of the globe from the tyranny of Adolf Hitler and then turned over one-half the globe to Josef Stalin. What did Stalin have that Hitler lacked? During those twenty years we have created a frankenstein that openly brags it will destroy us. If it wasn't treason, what was it? Twenty years of coincidence? Twenty years of blundering? Or shall we just wrap up the whole package and label it "Twenty years of diplomacy without God"?—R.G.

Assignment

God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission . . . I have a part in a great work; I am a link in the chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do His work.—**Cardinal Newman.**

The Study of Alcoholism

An obligation in conscience

✠*Richard J. Cushing, D.D.*

IT is always dangerous to cite one specific problem as being, more than others, the "outstanding" or "most serious" of all the problems confronting the Church or the general community at any given moment.

Such classifications are usually rhetorical rather than scientific; after a while they lose all point and effectiveness. After all, it is impossible that all the problems which we have heard or read described as "the greatest single menace to the common good" at one time or another, could possibly be as bad as they are painted. If they were, the world would have blown apart long ago, even without waiting for the H-Bomb.

And so I shall not fall into the temptation of describing the problem of alcoholism as the "worst scourge" humanity or any part of it is suffering at the moment. I shall leave it to speakers on taxes, narcotics, divorce, atomic warfare, Communism, "McCarthyism," "anti-McCarthyism," gambling or juvenile delinquency to fight it out among themselves for the distinction of taking on the "worst single problem" confronting our generation.

An address to the Sixth National Clergy Conference on Alcoholism, held this year in Boston.

But I must assert that alcoholism is among the *oldest* of the questions presenting moral, social, economic or health problems for the worry of mankind. Perhaps I should use the word "study" rather than "worry," first of all because it is more constructive and more hopeful —and secondly, because I am not at all sure that mankind has always been "worried" about alcoholism.

Primitive peoples and members of ancient civilizations, some of them of a higher order, frequently surrounded with pseudo-religious rites the use of intoxicating beverages; the mythologies of both Greece and Rome included drunken gods, if not exactly gods of drunkenness. Bacchus was not very edifying but he was exceedingly popular. Dionysus was his Greek opposite number among the pagan gods, and all the paintings which represent him in his revels and surrounded by his drunken friends, human and divine, indicate that he must have had no trouble attracting worshippers to his shrine.

The Bible specifically mentions the Patriarch Noah as having been unable to carry drink gracefully, though it hastens to let us know he was unaware of the strength of sweet wine! Drunkenness was

ever after held in abhorance by his descendants, physical and spiritual, but I regret to say that he was not the last case of drunkenness in our tradition, even among those who know better than he the power of the strong drink which nearly finished Noah.

Restraint of Religion

If it be true, as some scholars assert, that pagan ritual and pagan poetry, particularly certain dramas, gave impetus to alcoholism in the name of religion, it is also true that revealed religion has always restrained the vice of drunkenness and is presently making a great contribution to the healing of the sickness that is alcoholism. In so doing, it is joining with medicine and education in resisting an evil which, while still avoiding the extremist language we repudiated in the beginning, we can only call exceedingly *expensive* and the indubitable source of innumerable other evils. By "expensive" I am not referring merely to financial cost; I am speaking of the costly toll which alcoholism takes under many heads.

Between social drinking, whether among the rich or among the poor, and chronic alcoholism, again in all social classes, there are varying degrees of alcoholism addiction. I am concerned in this conference only with the so-called "alcoholic."

How Define?

I am first of all concerned with a proper definition of this unfortunate character. Some people define him in terms of the effects of his addiction; for these a chronic alcoholic is a person who, because of alcohol, has jeopardized his job and ruined his health or has become unable to support his family or even himself in the dignity to which he and they are accustomed. Others would define an alcoholic in terms of the causes of his condition; for them he is the habitual drinker who is driven to excess in drinking by an almost or an actually irresistible craving for alcohol.

Still others prefer to define the alcoholic as a drinker who is unable to take even one drink without having to become drunk.

As a practical matter, perhaps the distinction between the *social drinker* and the *alcoholic* can be stated in terms of whether the man is master of the drink or the drink has mastered the man. It is a question of whether *the thing drunk* is under the control of the *drinker* or whether the *drunk* is under the control of the *thing*. The social drinker is in control of his drink and of himself. The drunk is able to control neither.

The problem of alcoholism can be discussed in terms of its actual effects, its probable causes, and its possible cures.

Permit me to say a few words on each of these three topics.

The health effects of alcoholism used to be suggested by old-fashioned temperance lecturers and revivalists by means of graphic and startling demonstrations of what alcohol would supposedly do to a worm in a bottle. A whole fund of funny stories accumulated around these hair-raising object lessons, and I incline to the opinion that no one ever took the lessons very seriously. Most people, even alcoholics, could never quite think of themselves in terms of a worm in a bottle, and so the parallel between the fate of a worm and the health of a human never really clicked—even though, as a matter of fact, the damaging effect on human health of *alcoholism,* if not of alcohol, was real and dreadful.

In recent years the idea that alcohol, far from being injurious to health, may actually be conducive to health, seems to have flourished in certain circles. There was always an opinion that alcohol had a certain nutritional value, and most of us have met people grateful to their doctors for recommending an occasional cocktail as being "good" for their "heart condition" or their "hypertension." Not a few jokes have grown up around this approach, too.

Recently I saw in a learned book that the truth of the matter seems to be that, while alcohol has no great medicinal value, a weak solution of it in water given intravenously has proved to be a mild and apparently effective sedative!

To the best of my knowledge this mixture and method have not yet proved popular and so they present no problem for students of alcoholism.

The Extent of the Problem

All the evidence seems to be *against* alcohol as having any physical, nutritional or significant medicinal value. In the case of the purely social drinker, it may have a psychological and therefore indirectly therapeutic function on occasion. Its relaxing value in many circumstances and in most people is obvious enough to any honest observer. But in the case of the "alcoholic"—*and he represents at least 6 per cent of the Americans who ever even touch alcohol*—there is nothing whatever to be said in favor of alcohol.

The "alcoholic" easily falls prey to organic diseases. Any dietary deficiency from which he suffers is bound to be aggravated and his chances in the case of pulmonary or cardiac ailments are enormously worsened. Poor nutrition and concomitant vitamin insufficiencies easily result in lesions of the brain. Alcohol, moreover, has a direct effect on the nervous system, including the brain. It has an indirect effect on the whole personality. Good character traits tend to disappear. Bad

ones become pronounced and as a result the chronic alcoholic degenerates to a point as close to the animal stage as a human can go and remain in his species.

From the effects of alcoholism on the physical, mental and spiritual aspects of the individual, it is easy to pass to the consideration of social, economic and related effects of alcoholism. There are differences of degree in all this, of course, but the statistics which increasingly scientific studies are making available indicate clearly that while there may be jokes about drunkenness, alcoholism is no joking matter. I shall not bore you with the statistics; I shall simply state the summary fact: a nation plagued by alcoholism is a nation open to just about every other evil that can undermine and destroy national stability.

The Priest and the Problem

More practical for your consideration and mine in a convention of priests is the question of the *causes* of alcoholism. Every priest is bound in conscience to acquaint himself through serious study and careful analysis with the more common of the causes of this plague. In this field, as well as in the question of the cure of alcoholism, the priest has a lot to learn from the psychiatrist and the sociologist. If he plans to do his own pastoral work as a spiritual director should, he cannot afford to despise any of the insights into the problem of alcoholism which either psychiatric or social studies may be in a position to provide.

I have often thought that one of the best preventatives of alcoholism, at least among self-respecting people, would be secured if all high schools included some simple studies in the causes of alcoholism. Most of these causes are exceedingly unflattering. Alcoholism is frequently a symptom of some form of insanity. Some authorities assert that 20 per cent, if not more, of all alcoholics are in point of fact *mental* cases first and alcoholics only as a result. That is why psychiatry is able to make an important contribution to the cure of alcoholism, at least in the case of this 20 per cent.

Likewise it is now considered certain that excessive drinking is more often the *result* of *low intelligence* than its *cause*. The old idea was that if you drank too much, you'd lose your brains. The scientific fact seems to be that if you had the brains in the first place, you wouldn't drink so much. . . . The psychological explanation of their alcoholism seems to be that mental defectives take to alcohol both because of their lack of moral sense and because of the way that alcohol builds up their unintelligent sense of importance.

Closely related to the mental

cases and the people of low intelligence are the psychopathic personalities. These are the social misfits, the drifters and the derelicts who find in alcohol their principal pleasure in life. Resembling them, at least superficially, are the next great class of alcoholics: the neurotics. Neurotics find in alcohol a means of escape, a "personality crutch" and a substitute for something they badly want back, lack of brains to get—or to forget.

A Diseased Condition

Modern Catholic psychiatrists have made some extremely important studies on this question of the relationship of alcoholism to disturbed personalities. How many of their conclusions are permanently valid and how many of them are purely tentative, I do not know. However, I do know that they have gathered evidence enough to establish that alcoholism—at least in a large percentage of cases—is certainly the result of a diseased condition, even if it is not itself a disease.

We might sum up the contemporary conclusions of those who have given most study to the causes of alcoholism by describing the basic cause of this affliction as being immaturity, and an emotional childishness that causes the victim to run away from the conflicts of everyday life which other people face and either settle or accept like adults. The idea that alcoholism stems from economic, family or other factors involving discouragement is, therefore, an oversimplification; these factors ordinarily account for chronic alcoholism only in persons whose reactions and emotions are those of someone "who never did grow up."

This does not mean that the priest and the moralist have nothing further to do with the case. Quite the contrary: it means that their job is even more urgent, but also more difficult. It is like the parallel problem of certain sex offenses which combine violations of conscience with indulgence along lines which may have become habitual and, therefore, in some measure pathological.

One of the most gratifying discoveries that scientific studies have made in this question of the causes of alcoholism is the discovery that, even where it is a disease, alcoholism does not seem to be hereditary. I hope that priests who study this problem will give much attention to this aspect of it. If they do, they will be better able to prevent the tragedy of young people following in the footsteps of their fathers as a result of bad example or neglected education. Too often a pernicious fatalism and tragic defeatism have set in early in the lives of young people who come from families with a history of alcoholism. The facts indicate no necessary connection be-

tween alcoholism in one generation and alcoholism in another —except as the accidental result of factors of *environment* and *example* which depend on education, not chemistry, and which the priest can do more to correct than almost anyone else.

Not long ago a prominent doctor was present at a discussion on the causes of alcoholism. He listened to the explanation of causes like those I have mentioned and of other causes of a similar kind. Finally it came his turn to express an opinion. The hour was late and he was bored, if not unconvinced by the scientific talk he had heard. His explanation of the cause of alcoholism may sound over-simple, but somehow it makes a lot of sense to me.

Imitation

He said: "I don't know what causes alcoholism in *abnormal* people, because the first thing about an abnormal person is that you don't know what makes him tick anyway. But I know what starts drunkenness in most of the people who started out *normal*. It is their *first drink*. If they hadn't taken that, they would be normal still. I also know what caused the first drink. It wasn't *craving*, it was *imitation*. Therefore, I put down EXAMPLE as the root cause of most drunkenness!"

The doctor wound up his remarks by making a plea for the revival of the old-fashioned Temperance Movement among young people. He came out flat-footed for Total Abstinence as the only way to get total eradication of alcoholism.

Many of us find his point of view itself intemperate, but the more you come to think of it, the more you realize that young people are playing with fire when they play with firewater —and that once the first fire is set in this field, the total conflagration is not long coming.

I shall take it for granted that questions of moral responsibility in drunkenness, as opposed to the sickness that is alcoholism, will be discussed by others during this convention or will be settled by those who heard my plea for the greater study of every aspect of alcoholism by our priests. Accordingly, I pass by this question in order to consider, briefly at least, some possible cures which are worth reflection.

In this connection, I have a special point I would urge to all priests in their capacity as confessors. It is a pastoral point which applies to every type of spiritual problem, but which has a particular pertinence in connection with drinking. It is simply this: I seriously question whether some priests are fulfilling their complete duty as confessors and whether the full resources of the confessional are being put to work toward the solution of this and like problems.

Specifically, I fear that the role of spiritual director has been too often neglected in the confessional. We give people absolution and, of course, that straightens out the past so far as the remission of guilt is concerned. We may even add a few words of encouragement and that helps take care of the present so far as worry is concerned. But the future is largely neglected unless we devote much more time to the positive constructive work of spiritual direction which penitents need no less really than they need absolution.

I would hope that all priests would seriously examine their own consciences on this point of their obligation to provide spiritual direction, intelligently, sympathetically and prudently, as well as absolution. To fulfill this extremely delicate and important office of spiritual counsellor, constant study and searching meditation by the priest himself will always be necessary. However, if by these we can help solve the problems of penitents as well as remit their guilt, we shall enhance our own chances of salvation.

Prayer remains, of course, a principal source of that divine grace without which no therapy in a partly moral and largely psychological problem is likely to be long effective. Accordingly, we shall continue to exhort persons bothered by this problem to have recourse to prayer and we shall commend them to the prayers of others. But God's grace, which is the answer to prayer, has its best chance of working effectively in souls which have received spiritual direction of a positive and understanding kind.

The responsibility of confessors to provide both spiritual direction and judicial absolution is the much greater in the light of this fact. What a tragedy it would be if a negligent confessor proved to be the ultimate reason why God's grace found no response in a soul which needed it badly!

Keeping Informed

The priest who aspires to be a complete confessor and effective spiritual director will make it his business to keep informed on the new techniques both of psychiatrists and of non-professional therapy in the cure or at least control of alcoholism. Such a priest will have at his fingertips information concerning clinics on alcoholism in nearby hospitals. He will try to know which doctors have taken a special interest in these cases. Far from having a negative attitude toward psychiatry, he will be eager to know and to work with trustworthy psychiatrists whose techniques are approved and whose moral principles are straight.

He will especially make it his business to know which of his devout parishioners may be in a position to introduce indi-

viduals to Alcoholics Anonymous, the work of which no priest can possibly ignore. He will acquaint sufferers from alcoholism with the heroic story of Matt Talbot and will preach devotion to him. He will decide in the light of local circumstances whether a Temperance Movement is needed in his region and what form it should take.

In a word, the priest will make his full spiritual contribution to the solution of the alcoholic's problem and then will serve as a coordinator in bringing together others, professional and lay who can help the alcoholic "grow up" spiritually and psychologically.

For my own part I am convinced that there has been too much defeatism about this problem, not only in alcoholics themselves but in their spiritual directors. I am convinced that men like yourselves can give this work a whole new direction by simply using a little common sense—and a lot of the grace of God.

JULIE . . . . Or Housekeepers are Hard to Get

'Raise the cathedratic—?!'

A Time for Tribute

1932-1954

The Preachers Institute at Catholic University

SOME twenty-two years ago the campus of The Catholic University of America witnessed the first session of The Preachers Institute. The Institute was to become a feature of the Summer Session of the University for over two decades.

The birth of the idea of the Institute took place in the mind and heart of one of the most vigorous preachers of the Word of God this country has witnessed. The Very Reverend Dr. Ignatius Smith, O.P., Dean of the School of Philosophy at the University and renowned preacher, believed that there should be, here on our campus, an institute for a more complete preparation for the work of preaching. The courses given in seminaries and houses of study in our country were not adequate. The general complaint on the part of thousands of priests on the "firing line" was that their training in the seminary had not been sufficient to enable them to serve the people effectively as speakers.

Father Smith heard this from the lips of countless priests as he went up and down and across our vast country and it was his urge to help them in their difficulty and by helping them, to advance the work of the Church. He envisioned a course of training in which the student priests would review the basic principles of Sacred Eloquence. They would be taught to write effectively and they would be trained in the popular approach to current problems. Members of mission bands, teachers of homiletics, and priests in parish work would have first-hand opportunity to study with professors well known for their ability as preachers and capable as teachers of the art of preaching.

Father Smith saw in his mind's eye students in the institute coming from the ranks of the diocesan clergy and the religious orders, societies and congregations who make up the great family of priests in our country. It was thought by some high in authority that this would never happen. Up to this time it had been the custom, the tradition, that members of religious communities would train for a preaching career only under their own professors, but permission was given to begin the institute and to make the try. The late Bishop James Hugh Ryan was the Rector of the University at the time.

The First Faculty

The summer of 1932 saw the beginning of the Institute. Fr.

Smith was assisted in that first year by Mr. Adolf Wasilifsky, a professor of speech, and Dr. A. J. App, a professor of English composition; Dr. Edward Cain of the English Department later succeeded Dr. App. Fr. Smith bore the brunt of the work and the classes were held in Room 108, Caldwell Hall, with the recordings of each student taking place in a makeshift studio in McMahon Hall. A student in the first class, Fr. Patrick J. O'Connor of the Diocese of Savannah-Atlanta, became a member of the staff the next summer of 1933 and he remained with the Institute throughout the twenty-two years of its existence under the aegis of Fr. Smith. The lay members of the staff served capably and well for a number of years. It was the plan of Fr. Smith to have the staff of the Institute composed entirely of priests, who had taken the course, who had imbibed the "spirit" of the Institute. The next additions to the staff were the Rev. Louis M. O'Leary, O.P., then the Rev. John Schultz, C.SS.R., the Rev. John Madden and the Rev. Luke Misset, C.P.

From the very beginning Fr. Smith's dream became a reality and to the Institute came diocesan priests, members of religious communities, societies and congregations; priests well known for their ability as preachers and others that were less gifted. Numbered among the students attending the Institute were priests selected by Bishops and religious superiors to be trained in the teaching of Homiletics and Preaching. This is one of the permanent effects of the Institute—the revision of teaching methods in these fields in houses of study and in seminaries.

There was no one more capable nor better fitted by nature and grace to organize such an Institute than was Fr. Smith—a priestly priest, a manly exponent of the Word of God, one whose academic life had been rich in experience. From the very first years of his priesthood he had a notable reputation as a preacher, a retreat master, a missionary. From this experience in the classroom and as a pastor of souls in a big parish in New York, as Prior of his community of Dominican Fathers and students and as the National Director of the Holy Name Society in our country, Fr. Smith brought to his new work a willingness to sacrifice, a desire to serve his Church and his fellow-priests, and a wealth of training that would be put at the disposal of his students. He always bore in mind the fact that this Institute serving principally the priests of our country would demonstrate to Bishops and priests the interest of the Administration of The Catholic University for the needs of the clergy and the laity throughout the land. It is safe

to say that the Preachers Institute under Fr. Smith and his staff did as much as any endeavor of the University over the years to build up good-will among the Bishops and the priests to whom the University has to look for support.

A Rewarding Routine

It was this distinguished Dominican who established an "esprit de corps" among the members of his staff and, too, among the students so that the Institute was the envy of other groups on the campus. Summer after summer would find a large group of men attending the classes, practicing preaching and recording sermons. Their sole aim was that they would become more effective preachers of the Word of God. All who attended felt the enthusiasm for the work that motivated the staff. Long hours of class, time spent in research, in reading and writing sermons, periods in the recording room undergoing the critical analysis of one's efforts made during the morning before the group; these activities made up the day's program for the members of the Institute. One has but to meet a former student of the Institute to learn of the gratitude that is felt by more than a thousand priests for the example given, for the spirit of sacrifice shown, for the capable assistance extended to those fortunate enough to have studied there during these years. Students came, not only from almost every diocese in our own country, and religious orders, but priests from other countries, principally Canada, England, Australia and Ireland soon heard of the work done and joined our own clergy in study.

It was at the request of the great Archbishop of Boston that Father Smith and his staff went for two summers to St. John's Seminary in Brighton and there conducted the Institute along the same lines as it was conducted at the University.

A summer in Washington is not an inviting season of the year, but twenty-two of these summers were spent in directing the work of the Preachers Institute. That age-old admonition from the lips of the God-Man "Preach the Gospel" could better be fulfilled by effective training, and this training was offered to the many who came. "By their fruits you shall know them." We of the staff have never failed to marvel at the willingness of our priests to labor to be more effective preachers of the Word of God; at their humility in accepting the corrections given, the suggestions made, and many there are who will testify to their improvement after their study in the Institute in the handling of The Word. The lives of our people

have been made richer by the intelligent and intelligible reading of the Gospel and utterance of His Message.

With the passage of time the members of the staff have other duties pressing upon them and new assignments, and no longer will Dr. Smith, Monsignor O'Connor, Fr. Schultz, C.SS.R. or Very Rev. Fr. Missett be associated with the Institute. This is indeed a Time for Tribute.

We are not reluctant to say that to the Staff, we feel, goes the gratitude of hundreds of priests and thousands of lay people who have benefited from the training these Preachers have received. Gratitude to the Catholic University of America is felt by these priest-preachers because the University was aware of, and lent its facilities to, the caring for a need of our priests. But above all tribute to Father Ignatius Smith, O.P. is due at this time, at the end of this era, for the *inspiration* given, for the services rendered to His priests, to His people, in the furtherance of the Word.

Failure and Triumph

"What remains today of Paul's work?

"In the material sense there is practically nothing left. The numerous and fervent Christian communities he founded in Asia Minor and Macedonia, where Christianity had, as it were, its second cradle, have today all disappeared. The Gospel of Paul was driven from them by the Koran of Mohammed, just as in its turn the Koran is today being driven out by atheistic secularism. The few communities Paul founded elsewhere have wasted to mere shadows.

"In the spiritual sense the precise contrary is true. Paul's work not only persists today in its entirety, but it has grown and spread more than a thousandfold . . .

"Today Christianity, in large measure, means Paul, just as human civilization in our era signifies in large measure Christianity. The truly civilized man, consciously or unconsciously, is today to some extent a disciple of Paul . . .

"This historical law, whereby an apparent failure is followed by a real triumph, has always guided the destiny of Christianity, and before Paul, it was established, as it were, by Christ Himself."—**Paul the Apostle,** Ricciotti.

Catholic Life in Sweden

A flicker that is beginning to flame

Stephen J. Roche

CATHOLIC life in Scandinavia seems to be off the map, to be nobody's darling Reviews both monthly and weekly treat of the subject in most European countries sometimes even ad nauseam, but never a word about the Far North. Only quite recently on the occasion of Francis Mauriac receiving the Nobel Prize did this question receive a certain notice in the Catholic Press, and yet Sweden, one of the Scandinavian countries, had a glorious past prior to the Reformation, and it is not beyond the range of possibilities that it will flourish again in the future.

There are actually at this moment about 20,000 Catholics in Sweden — a mere drop in the ocean in comparison with its millions of inhabitants. Of this number a good part is composed of Polish, Baltic, and German refugees that the war and its nefast consequences have led into the hospitable and free soil of Sweden. Others are composed of groups of Italian laborers who have come to supplement the Swedish industries. Others still are foreigners of different nationalities here for one reason or another. The number of Catholic Swedes is only about 5,000. A very tiny leaven indeed.

The Reformation had severed Sweden from all religious and cultural contact with the Continent except with Lutheran Germany. It retrenched itself as in a fortress whence it emerged from time to time to sustain by arms the Protestant cause on the Continent. A new religious unity was created closely allied to the political unity of the kingdom, and more intolerant than ever had been the revocation of the Edict of Nantes. Neither de jure nor de facto was there a place for a Catholic in Sweden. It was only as late as 1860 that a royal edict gave liberty to citizens to become Catholics, and even then Catholicism was qualified as a foreign confession. A year prior to this Edict six women were exiled simply and solely because of their conversion to the Faith.

Isolation Of Catholics

That explains why Catholicism remains still a very recent phenomenon in Sweden, at least if history only begins at the Reformation. Catholic families have scarcely any tradition to cling to. In the first place, such families are an exception, since conversion is generally an individual fact and Catholics are very often isolated individuals even in the bosom of their own families; and if it is true that some are streng-

thened in their faith and find even in this difficult situation a means of being confirmed in the faith, one must acknowledge that heroism is not characteristic of all. Catholics are by no means all saints and it is not astonishing that Swedish Catholics as others have had to take into account the human passions of love, hate, money, pride, jealousy, and fear and do not always respond to divine grace.

Over this immense territory there are only 40 priests under a Vicar Apostolic, distributed in about 20 isolated different missions; of these five alone are of Swedish origin. The rest are foreigners comprising 12 different nationalities. Doubtless that fact proves the universal character of the Catholic Church and gives the Swedes the opportunity of moving in various centers of Western Catholic culture and of finding inspiration therein. But it remains none the less true that it is a great obstacle in propagating the faith. In a country where the Lutheran tradition is uppermost and so preaching the word is paramount, it is easy to understand how boring to say the least, it must be for the Swedes to listen Sunday after Sunday to priests, however zealous they may be, who deliver the Gospel message in a halting and even in an unintelligible manner. The clergy belong partly to the secular and partly to the regular clergy. Since the beginning of the century there are German Jesuits and Salesians; quite recently English or rather Irish Passionists settled at Vaxjo in the Smoland; and French Dominicans have exercised their ministry there for well nigh 20 years, thereby renewing the old tradition when the sons of St. Domonic had been sent there by the saint himself, and it is also probably providential that they are there to renew and re-enkindle the old Thomist tradition of the search for truth in the idea of liberty.

Renewal With The Sources Of The Past

I allude here to a renewal of a medieval tradition. It is one of the most important aspects of the situation of Catholicism in Sweden, namely the rediscovery of a time when the country was almost entirely Catholic. Very often it is only the rediscovery of an artistic or archaeological nature. By the stones of Roman and Gothic churches, so numerous in the country and restored nowadays with the most meticulous care, by the mural paintings and also those written documents of that time, especially all those preserved by the Convent of St. Bridget of Vads-lena, there are transmitted once again the beatings of the Catholic heart of bygone days. It is a note of interrogation to the conscience

of many. It is the link between the new and the old — the Nova et Vetera, which may well undo the mischief of the Reformation.

Even in the interior life of the Lutheran Swedish Church there are manifest liturgical and ascetical tendencies which in time may reestablish Catholic usages. Some prominent spiritual leaders advocate even a restoration of monasticism.

But this is not only a retrospective interest in the Middle Ages. In reality it is a manifestation of the profound need of the soul. The least of these needs is the feeling of being in closer communion with the rest of the civilized world on a basis that Protestant individualism cannot possibly furnish. It cannot be denied that the Reformation had contributed to isolate Scandinavia culturally more than its geographical position, when in modern times cultivated minds have had contact with European culture it was especially with the culture — the product of the faith.

Today the Swede who reads and travels cannot fail to perceive that Catholicism plays a considerable role in the life of the world to which he wishes to belong — with all his forces, while still retaining and rightly so, his national characteristics; and though he does not witness year by year the Nobel Prize conferred on a Catholic writer, he cannot avoid taking into consideration all the English, German, and French works, springing from and having their roots in Catholicism in the domain of art and thought and even in religion, and so we see a considerable evolution going on under our eyes: a small handful of Catholic Swedish authors now occupy a considerable place in Swedish cultural life.

Last year a young Swedish woman died in France as the result of a motor accident. Several days previous she had exchanged the following remarks with one of her friends: "Is it not curious how the young folk of our generation are interested in Catholicism? Such an idea would not come to our parents. It is true that we should like to know more, to read, study, and be better informed about this faith; but unfortunately it is the lack of time which for the most part prevents us: we have our work, our home, our children, very little leisure remains to study religion. Is it not a great pity that the fulfillment of our desires is prevented by this lack of leisure, and by material deeds? Were we to know only what time remains for us to enlighten ourselves on such essential questions!"

Thus we may affirm without fear of contradiction that the problem of the Catholic Church in Sweden is neither a political, economic, or statistical one, but a drama played out in the inner recesses of souls.

Regulations for Confessors

St. Paul of the Cross

Trans. by John Mary Render, C.P.

1. Since the conversion of souls is above all the work of God, confessors must sincerely implore God's aid in so important an affair.

2. No day should pass on which they do not study some part of Moral Theology, so as to avoid making mistakes and to understand better the solution of the more difficult cases that may occur.

3. When called, let them go willingly, and not as though forced or with a bad disposition, for this hinders them from receiving divine aid.

4. It would be a bad sign, a sign of a worm-infested heart, if they went to hear women more readily than men. Such an inclination is masked under the false pretext that women do more good than men. However, experience shows that the conversion of men is more lasting, and that of woman easily deceives by the appearance of piety.

5. Before hearing confessions let them kneel before a crucifix or the Blessed Sacrament, and say: "Give me, O Lord, the wisdom that assists at Thy throne, that it may be with me and may labor with me," or some other prayer for divine aid.

6. Let them not dismiss their penitents in haste, because haste is a temptation that ruins everything. This temptation is the more stubborn the less it is seen.

7. Let them not hear confessions because they have to, but from a deep desire to convert the soul from the snares of the devil and make it a child of heaven, where there will be joy over the lost sheep that is saved. They should look upon it as in the Side of Jesus who shed His Blood for it and would remain on the cross till the end of the world for its sake.

8. No rudeness of the penitent should disturb them interiorly, but they should remain with a peaceful heart and constant attention to God's presence, from whom they will receive the power to endure it. Even though they try to conceal their interior agitation they should realize that words coming from an upset heart wound other hearts.

9. When hearing women's confessions let them not look into their faces nor approach

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St. Paul of the Cross (1694-1775) founded the Passionist Congregation. After 30 years as missionary, confessor, and spiritual director, he sent these regulations in a circular letter to his Congregation. Father Render teaches English at the Philosophate in Des Moines, Iowa.

too near the grating. Hence, the grating should be a very close lattice-work, covered on the inside with punctured paper or cloth, so that the priest can hear but see nothing.

10. Let them beware of using tender, affectionate, or honeyed words. Let them not ask questions that are uncalled for or unnecessary, nor talk too much, but be as brief as possible. Above all they should remember that in matters of the Sixth Commandment it is better to fail than to abound in questions, lest the poison of the penitent infect the confessor. Hence they must be content to inquire the species of the sin, its number and necessary circumstances.

11. No evil will come to confessors who rightly fear God. He will always preserve them.

12. They should avoid as much as possible speaking dogmatically except when necessary and in things that are as clear as the sun. They should not say to the penitent: "This is venial; that is mortal; that is nothing." Especially in matters of impurity they who err ever so little may incur many woes.

13. In counseling celibacy, let them exalt the state of virginity as much as they like, but let them be careful not to disparage Holy Matrimony, or to revile this holy sacrament with unholy and unbecoming words.

14. They are not to implicate themselves in fixing or breaking up a marriage or engagement. Let them limit themselves to what their conscience dictates and impose on the penitent the fulfillment of his obligation, and nothing more. If they attempt more, they will be dashed on a thousand rocks and sunk in a sea of trouble. For the rest, such cases should be sent to the pastors who will take care of them.

15. Let them never advise anyone to make complaints or start a lawsuit, no matter how just it may seem, because this is not in accord with the gentleness of Jesus. Peace, forgiveness, and concord are ever to be recommended.

16. Prophesying to penitents or dying persons what will or will not happen to them must be avoided, because the priest may be deceived and thus become a laughing-stock to seculars.

17. Penitents are not to be rushed; they should rather be encouraged and animated strongly and gently to manifest their interior clearly.

18. The art of being a good confessor consists in knowing how to heal the lapsed, the habitual, and the sinner with a dangerous occasion. Confessors should attend to this point and prescribe suitable remedies for such disastrous evils.

19. Let them not criticize the conduct of other confessors in the presence of penitents, even though the penitents say the other confessors are no good, too hasty, not willing to work,

etc. Rather should the priest uphold these confessors, defending and protecting the dignity of the priesthood.

20. Let them inculcate devotion to the Sacred Passion, not in cold words like one trying simply to satisfy a vow,* but with holy virtue, spirit, efficacy and zeal, which will touch the heart of the penitent.

21. Let them guard against judging penitents, especially nuns, by what they hear from others, who may be mistaken and deceived. They should make their judgment according to what the penitent says. The penitent's words should be believed, and not the reports of others, who may be governed by passion, suspicion, and even by hatred and envy.

22. When asked for advice on making wills, donations, and legacies, they should send the penitents to skilled lawyers, and above all they must not try to have any legacy or alms left to the Monastery.

23. They should not reprehend venial sins with severe and weighty words, nor sins which penitents through ignorance consider mortal. This may easily occur when a confessor is upset or disturbed.

24. Let them remember that it is not the proper spirit of the Order to direct the souls of women, for this easily causes great harm to soul and body; hence it should be avoided as much as possible. They would not take women for regular penitents, if they saw what might result.

25. They should not engage in exorcising possessed persons, as this is a very difficult and a very dangerous art.

26. They should be more willing to hear the confessions of the poor than the rich. Young confessors should keep as far as they can from hearing confessions of gossipy women, whether ladies of the world or nuns.

27. They are not to feel envy when another confessor of the house is more sought after or applauded. Irreparable harm may arise little by little from such envy and produce very serious results.

28. Children under sixteen must not be heard outside of the confessional.

29. When they must postpone or refuse absolution let them do it without human respect, but politely, charitably and with words so gracious that the penitent may understand that it is done for the good of his soul. Let them encourage them to hope that the absolution will be given after a certain time, so that they may not fall into despair or murmuring or, what is worse, drink in iniquity like water; for the devil may represent their cause to them as hopeless.

30. Let them not impose as a penance that Masses be said

*The Passionists take a fourth vow, to promote devotion to the Passion.

in our Church. If, out of obligation or devotion, the penitent wishes to have Masses said, the confessors are not to take the alms, but are to send them to the sacristan or to the pastor.

31. Let them avoid as far as possible making restitution to the owner for the penitent. But if they must, let them get a receipt from the owner and give it to the penitent.

32. When the confession is over, they must not allow women penitents to kiss their hand or stole, nor are they to stop and talk with them in the church or any corner of it.

33. They must not speak to anyone about what they hear in confession, although there is no danger of the penitent becoming known. There is still danger of causing irreverence for so great a sacrament. Seculars upon hearing it, would be scandalized and would not clearly confess their faults afterwards, for fear the confessor would publish them to the whole world.

August 16, 1757

Papistical Device?

A "Protestant confessional," where churchgoers can privately bring their problems and frustrations to their minister, is developing in hundreds of churches throughout the nation, the Rev. Dr. John Sutherland Bonnell said yesterday.

In a sermon in the Fifth Avenue Presbyterian Church, at Fifty-fifth Street, the clergyman declared that many times the waiting room of a minister resembled the office of a busy physician, with persons "waiting for an appointment."

According to Dr. Bonnell, the traditional pastoral visit to the home, where interruptions may be frequent, is being supplanted "to a large degree" by a quiet, private appointment at the church house.

The minister observed this new emphasis might not be so new after all. The greater part of the ministry of Jesus Christ, he pointed out, was devoted to persons.

Jesus was never too busy or too hurried to turn aside to help some person in need, Dr. Bonnell said, because He "gave His whole attention to men and women, one by one." — New York *Times*, Feb. 15, '54

Episcopal Humility

St. Anthony Mary Claret, a modern apostle of the press and herald of Catholic action, was forced in obedience to rule the Archiepiscopal See of Santiago, Cuba. In reply to congratulations on the day of his consecration he remarked with wonted simplicity: 'The mitre is very large and my head is very small.'

Caring for the Sacred Vessels

Matthew Britt, O.S.B.

How to clean and polish them

EVERY chalice (or sacred vessel of any kind) should be washed and polished at least once or twice a year. This can be done without the use of silver polish or any other abrasive. All such things are harmful whatever label they bear. Nor is their use fair to the owner, the maker, or the plater of the chalice.

The water. The water used in washing a vessel should be hot, not merely warm.

The soap. A mild soap should be used. Any standard brand of toilet soap will suffice. Specifically Ivory or Castile will give good results, and they can be had even at a village store.

Synthetics. We are living in an age of synthetics. In washing a sacred vessel it is safe to use such detergents as Dreft, Joy, Tide, etc. But none of these will clean a gold or silver surface more efficiently than soap. A chemist at the National Bureau of Standards, Washington, D. C. is the writer's authority for this statement.

The washing and polishing cloths. For both washing and polishing a chalice, experienced craftsmen recommend inexpensive cotton (Canton) flannel with its long, soft, fleecy nap. It can be used over and over again and, instead of deteriorating, it seems to improve with age and use. It should of course be kept laundered and, before using, it should be shaken free from dust and grit. And what about your pet chamois? It is a notorious grit accumulator, and grit will scratch and mar a polished surface. A chamois, if used at all, should be laundered and kept free from dust and grit. As a washcloth or polisher it is not more efficient than cotton flannel.

The washing and rinsing. The cup of very many fine chalices is of the screw-on type; that is, it screws into the stem, and usually the lower part of the cup rests in a lily-shaped receptacle known as the false cup. In a chalice that is not washed occasionally the space between the two cups, and the surface adjoining the top of the false cup, becomes a lurking place for stain, tarnish, or discoloration.

When a chalice has been thoroughly washed, and before it is allowed to dry, it should be rinsed with hot water till every trace of soap has been removed from its surface.

Cloth-dried, not air-dried. After the rinsing the chalice should not be allowed to become air-dried. A surface that is dried in this manner is apt to contain water marks which may

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Father Matthew is the author of "Hymns of the Breviary."

be difficult to remove. This is the recommendation of the Chief of Surface Chemistry in the National Bureau of Standards.

Polishing. The wet washcloth and moist drying cloth are now laid aside. They have done their part of the work. Only a dry cloth will polish. To obtain a high degree of polish, the surface of the chalice should be rubbed vigorously with a perfectly dry piece of cotton flannel, or with your equally dry pet chamois.

Why Peter's chalice tarnishes and Paul's does not. Wholly aside from what has been said above, experience teaches that a chalice used by one person will tarnish more readily than one used by another. This is due primarily to the uric acid content in the user's system. Personal cleanliness, too, is a factor. Those unsightly lip-stains and finger-stains can be removed by wiping the chalice with a cloth moistened with good grain alcohol (ethyl), not wood alcohol (methyl) which, though equally a solvent, is a dangerous poison.

Lacquer. Some chalices are lacquered. Lacquer is a varnish which is put over the plating to protect it. It is usually found on inexpensive chalices that have been very thinly plated. No reputable firm will lacquer a well-plated chalice. Its surface needs no protection. With time and washing a lacquered surface will deteriorate and even come off in places. If this happens it should be removed. This can be easily done. Any grade of lacquer thinner, obtainable in a paint shop, will remove it in a few minutes. It is applied with a brush or cloth. In the operation one must not try to hasten the process by rubbing the surface. Keep the surface wet and let the lacquer thinner do all the work. The removal of the lacquer will not harm the chalice. If anything, it will improve its looks.

Another Side of the Question

The administrators of our public schools are burdened with a most unenviable task. They cannot allow the teaching of religion in their schools, and yet they know that if our nation is to persevere, they must foster and support religion.

We Catholics do not help them when in our just enthusiasm for our own schools we sometimes carelessly refer to the public schools as irreligious or godless. Those schools are not irreligious so long as most of the men and women teaching in them are religious. They may not be as religious as we, or the teachers themselves, should like them to be, but they are far from godless.—The Indiana Catholic And Record.

The 16th Centenary of St. Augustine

Edw. Farrell, O.S.A.

'The first modern man'

THE date of the birth of St. Augustine, 354, is a date of history in the most exact sense of the word, capable by itself of determining a landmark of thought, for the name of St. Augustine, when it is merely pronounced, gloriously opens up the whole ambit of culture, and discovers sudden panoramas and surprising perspectives of contemplation and the profundities of life, of the soul, and God. It is difficult to determine precisely the confines of the irradiation of this genius and of the area of his unceasing influence, or of the magnetism of his powerful personality. In St. Augustine we encounter every episode of the human drama, both in the most hazardous explorations of thought and the inner sanctuary of the soul, and in the tracing and solving of the most arduous problems of all human effort; and also in the impassioned and agonized journeyings of man in search of God or in search of an eternal base for his inquietude and for the perennial anxiety of his heart.

He is the most considerate, most human, yet most sure master and guide for everyone: for the man of faith, to direct intelligently his ascents toward God; for the man of action, to refine his zeal and to bestow with an intimate and loving accent those things which treat of the divine; and also for the man who seeks reasons with which to understand, with which to supplement the insufficiency of reason itself, which, taken by itself, without previously being deprived of its arrogance — at once its weakness and its punishment — is frustrated beyond measure in its limits and in its function of discovering the ultimate causes of things.

St. Augustine, who knew as no one else the laws and the excellence of reason insofar as it is a participation in and a reflection of the mind of God and leads us on untiringly whenever it does not lose its balance and overestimate itself, reduces it to its exact terms, determining with marvelous exactitude its degrees, its potentiality and function, and makes it render its efficacy for making rational and luminous all acquisitions which are beyond reason — the whole ineffable world of faith, of religious emotion, of mystery, of mysticism, the intuitions and experiences of grace, in short, the divine in man, which acts in partnership with reason to elevate both man and things,

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This is taken from the translation by Father Farrell of the original Spanish by P. Felix Garcia, O.S.A., of Madrid's Royal Monastery.

endowing them with transcendency and finality (ultimate value).

St. Augustine, says Papini, insists on the necessity of reason in order to begin to understand the dogmas of faith; but at the same time he recognizes that faith alone, of itself, aids the understanding: Intellige ut credas verbum meum; crede ut intelligas verbum Dei. Such are the wonderful formulas, with their reversible quality, rich in content, with which St. Augustine treats of joining reciprocally the exercise of faith and reason, which is translated always into thought, comprehension, and knowledge. Intellectum valde ama, he says, recognizing without reserve the prerogatives of the intelligence; but not of the intelligence which is presumptuous, which has become proud, which relies upon itself too much; but rather of the intelligence which is open to the clarities of faith, which moreover serves reason itself by making itself a point of certitude, and a point of departure into the fulness of charity. The true philosophy "believing, thinks; and thinking, believes!" This is to say that thinking or reasoning, taken by itself, does not imply believing; but he who believes, thinks and reasons logically, because faith stimulates and vivifies reason. Yet it is clear that an act of religious faith is not a product of the effort of man, but it is rather a gift of God. But man, by an intimate, personal, humble effort, and by a discipline of the reason, can dispose himself so as in a certain way to merit faith, abating the swelling of pride and the tyranny of his concupiscence. It is known, on the other hand, that faith does not follow necessarily from the efforts and needs of reason, since it proceeds only from the grace of God.

Faith First

The "credo ut intelligam" synthesis of the Augustine doctrine concerning the relations between faith and reason, if it is faithful to itself, holds that grace follows from faith. One cannot have an understanding of the mysteries of the transcendental problems of Life and God without the intervention of faith: "Noli intelligere ut credas, sed crede ut intelligas." In the whole religious and moral problem, according to the mind of Augustine, the preparatory process of reason for the inspiration of faith is concomitant to the preparation of faith for the sincere and loyal exercise of reason. These two processes, alternating or parallel, are graphically expressed in the celebrated formula, paradoxical, yet luminous and fruitful: "Intellige ut credas; crede ut intelligas."

It is clear that one cannot say that intelligence, or rather natural reason, as Fredrick Sciacca comments, can dispose itself for the acceptance of faith

by means of rational acts which depend on it (faith) and tend toward it. True understanding of the content of faith does not come to us from reason, but rather from faith itself; nevertheless, with the intelligence we comprehend the reasons and urgencies of faith, which in turn prepares the reason, purifying it so that it may believe with fulness and accept the gift of God. In this manner speaking naturally and humanly, the propitious moment for the preparation for faith by means of reason is determined by an act of supernatural faith, which is what opens the intellect to the word of God — "Intellige ut credas verbum meum, crede ut intelligas verbum Dei."

This does not mean only faith as it is a gift of God, as Sciacca continues to explain, but also faith on the part of man, that is to say, his keeping the faith precisely as it is the gift of faith. This, our human faith, is identified with the effort which disposes the reason, or better, the whole man, for the acceptance of supernatural faith, which is what reason gives to cognition. This is the meaning of the doctrine of St. Augustine about understanding being the reward of faith: "Intellectus merces est fidei."

Hence the significance of one of the most celebrated Augustinian formulas: "Fides quaerit, intellectus invenit." He who has faith in faith has not found it yet, but is rather as one who seeks the gift. Seek with the intellect, that is, with the mind illuminated by faith, because it alone, as it were, knows God within the limits possible to creatures; and hope for eternal life, where the full possession of God will be the full knowledge of Him Who in the limits of this earthly life cannot be known except darkly as in a mystery.

The Power of His Thought

The enormous power of Augustine's thought lies in the fact that he speaks equally convincingly both to the man who rationalizes and relies solely upon reason in order to find solutions to transcendental and eternal problems, and to the man of faith who reinforces the weakness of reason with the certainties that faith supplies, in order to arrive by the shortest and best-lighted roads to the attainment of truth and the much-desired quietude of heart. Marvelous, certainly, are the sincerity and resolution with which St. Augustine attacks the most complicated problems, and the clarity and elegance with which he obtains solutions, unhoped for, yet clear, and of perennial validity. To this there are, without doubt, contributing factors, such as the effectiveness of his style, the expressiveness and vivacity of his formulas, and the incomparable verbal rewards of his literary genius, which help to confer

upon his work a never-fading perennity.

St. Augustine defines sharply the limits of reason and the function of faith in arriving at a knowledge of God and of things either transitory or permanent. But he introduces a new element in this relationship between intellect and faith, and vice-versa, — which is that which characterizes and confers originality upon the Augustine theory of knowledge: This new factor is love. In order that faith and reason gain the fullness of their effectiveness, it is necessary that they be moved, vivified, by the most potent force of all being, namely, charity. This is the great Augustinian affirmation.

Charity the 'Root-Principle'

Charity, or love, is the root-principle of believing and thinking with fecundity and merit. There is a type of thinking which precedes, as a previous condition, all believing, and which is not only ordained to faith, but also has in its own being a form which heralds the very compulsions of faith. "In this manner," says Przywara, "pure intellection takes place by a sort of unfolding of faith. It is an unrolling from the very basis of faith, passing through an increase in form of hope and charity, and consists in a perpetual embrace of the unsounded profundities, which are the abysses of God." "Do not attempt," says St. Augustine, in effect, in *De Moribus Ecclesiae,* "to comprehend the mysteries in their essence—it is impossible—but try to want to comprehend them. This is what is meant by the pure and simple charity of God, which transforms habits, and which, inspired by the Holy Ghost, born to the Son, that is, to the wisdom of God, is the means by which one arrives at a knowledge of the Father Himself. But if wisdom and truth are not desired with all the strength of the soul, never will one succeed in attaining them. But if they are sought in this way they cannot be denied to nor hidden from those who love them. Love begs, love seeks, love calls: finally, through love we attain to what has been revealed."

In this manner we can go on to say, certainly, that understanding is the recompense of a living faith. But the faith by which we simply believe in God, comments R. Jolivet, has no merit whatsoever. Even the demons have such a faith. The faith which attains to the intellect is that which St. Augustine calls a functional belief in God, consisting in a uniting of love with faith. It is a going to God through faith to be incorporated in Him and in His members by charity; this is what God expects of us; not any faith at all, but the faith which operates through charity. Add charity to faith, and the obscurities of the latter are transformed into light, and afterwards the

whole will be adapted for a new life. By charity the soul, penetrated with the supernatural, becomes elevated to the same plane as faith, which is that of God in His most intimate life. "When the soul," writes the saint, "finds itself penetrated with the faith which works through charity, it tends because of the purity of its life to be elevated toward contemplation, where the perfection of sanctity reveals to our hearts ineffable beauty, whose full vision constitutes final felicity." Faith, consequently, acted upon by charity, converted from the sort of passive reception which it was into a certain active apprehension of the things of God, even when found to be well-limited for man in his present state, is yet a real apprehension.

What this means, then, in Augustine's theory, is to energize faith through love, converting to reason and restoring to order all human tendencies, putting down pride, which has eccentricized them, in order to base them radically on a regenerated humility, which is a form of charity, the principle of true elevation, and which capacitates the understanding and opens roads for the ascent of the heart.

The Lessons of St. Augustine

One of the great lessons of St. Augustine, in its perennial vigor, consists in recalling for man that it is through the intellect that he has to go to faith, and that it is through faith that he has to comprehend with the intellect; but that both the intellect and faith have to be founded in humility, in the recognition, in order to destroy it, of the swelling of pride because this pride deforms and impedes his conversion to an operating and effective charity.

This whole process, which would appear complicated without the experience of life in God, operates very simply when one seeks to conquer the bubblings of passion and the insubordinate disturbance of license. The whole business is a most marvelous fruit of humility. Humility leads to faith, and humility is that which brings to the soul and to the intellect the most profound and complete faith. God does not give Himself nor discover Himself except to those who renounce pride. And one does not renounce himself in this except to increase unto God; and reason does not humble itself except to be exalted immensely through the working of humility.

"Do you wish to comprehend the majesty of God? Comprehend first the humility of God. Condescend to be humble for your own sakes, seeing that God condescended to be humble for your sake. Embrace, then, the humility of Christ, learn to be humble; do not be prideful. Confess your weakness; prostrate yourself with patience at

the feet of your Physician. If you imitate His humility, He will elevate you with Him; not as though He should elevate Himself, He who is the Word, but that you rather should rise, that He may be more and more comprehended by you. At first you will comprehend falteringly and hesitatingly; afterwards you will understand more surely and clearly. He does not increase, but you progress, and He seems as it were to rise with you."

A 'Profound Human Vibration'

The exceptional value of the thought of St. Augustine lies in this profound human vibration, in this warm pentration of his speculations, which contain nothing of cold mathematical abstractions, and while being very high and all-embracing, yet appear to be rather the genial commentaries of a man, and of the whole man, and which have a universal resonance and force. He knew how to give a definitive form to all the inquietudes of the heart and mind of man, because he could draw upon his own dramatic experience. This has enabled Windelband to say: "All the philosophy of St. Augustine is a metaphysics of interior experience." St. Augustine knows well that the body is the necessary companion of the soul; he knows that to see and understand it is necessary first to purify the heart; he knows what it is to seek truth when is has been glimpsed and a presentiment of it had, but because the tyranny of the passions has not been renounced, he knows what it is to wander errantly, an 'animus vagabundus,' without finding the desired truth.

"O Truth, Truth! How my heart has longed for thy living substance, when I have heard thy name pronounced without comprehending its meaning." But since "the light of security had not yet been diffused in his heart," truth, sought with the presumption of his intellect and not with the humility of his heart, was converted rather into a concupiscence, into that dangerous concupiscence of prideful and swollen knowledge which drives away charity and the possession of truth. But when, in search of truth and goodness, he comes with docility of heart, with the recognition of human insufficiency — which is humility — and with a disposition to try to remove the enemies of truth and of light, that is when the work of surrender to grace begins. "I was thinking on all these former things in order to believe," he says, "and You helped me; I sighed, and You listened; I surrendered, and You governed me; I followed every broad road of the age, but You did not abandon me."

'Always Modern'

Many times has the enduring value of the life and work of

St. Augustine been proclaimed. In regard to this, Jolivet says that in each age of history men do not grow weary of admiring the fact that Augustine is their contemporary. He always is modern. So it was for Pascal, whose *Pensees* profited mightily from the essential ideas of the religious philosophy of St. Augustine. So it was for Newman, whose *Grammar of Assent* was compiled from the Augustinian psychology of faith. Owing to these fundamental themes, Augustine has immediate access to our contemporary intellects. For us he is actual, real, because he knew how to reach to the very foundation of the human spirit with those tocsins of his whose vibrations never cease while there are men capable of inclining themselves toward his soul or of turning their ears to the profound rhythm of his heart.

St. Augustine disposes us for the passionate return to God. Then the intellect will be elevated and man will be enriched with eternal values. Let us yield unto God. What this means is to clean the heart and to convert the intellect. It means also to give a place to grace, which never ceases in its strategic operation of changing the soul. But it is necessary to have a thirst for truth, let us repeat once again, to have a recognition of one's own limitations, to have sincerity of heart and submission of intellect, before we can accept as an invaluable formula which sums up the anguish and longing of all human aspirations, the phrase in which St. Augustine summed up his own experience, and which is the most fitting, pathetic, and beautiful expression of human experiences and universal unrest: "You have made us for Yourself, O Lord, and our hearts are restless until they rest in You . . . "

The centenary date of the birth of St. Augustine revives in a certain way the perennial sympathy and the consistent attraction which St. Augustine has exerted through all the long ages of history. Judging by what has happened before, the present time holds a real opportunity. He speaks to us in a language which all understand and enthralls us with his passionate accent. Neither his thoughts nor his words ever grow old, and he continues to be the genial interpreter of our souls and our emotions. The more we study him the more we admire him, and the more he brings us close to God. The approach to God, the conversion of the intellect, the joy of truth: these are the grand motives which must be recalled to men in these turbulent times, and during this centenary of the birth of the saint of Hippo; they must not be allowed to take on an exclusively pious character or become a mere historical anniversary.

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

ON my vacation, I'm going on a cross-country train-ride. I'm going to take a large room, or perhaps two rooms, on the train. May I offer Mass while the train is traveling? I have the privelege of the portable altar.

It seems better to answer in the negative. Msgr. Hannan, writing in *The Jurist* for January 1948 (pp. 70-71) holds that such a celebration of Mass is not forbidden. He cites Coronata, who wrote that he and other chaplains celebrated Mass on hospital trains—but this seems to be an entirely different matter. He also cites Canon 822.3 (concerning the privilege of the portable altar) which declares: "Hoc privilegium ita intelligendum est, ut secumferat facultatem ubique celebrandi, honesto tamen ac decenti loco et super petram sacram, non autem in mari."

Msgr. Hannan would hold that the *only* prohibition is in the "non autem in mari" and that therefore no other places (even in an airplane) are forbidden but it seems unwarranted to see too much in this negative phrase. We could answer the argument with a reductio ad absurdum by imagining other places where a priest might wish to say Mass. Thus in our opinion it would be better if he could arrange stopovers each morning—it would make for a better trip anyway.

My question is about indulgences attached to those brief invocations or ejaculations—is the indulgence gained if the ejaculatory prayer is recited only mentally?

Yes. On November 17, 1933, the Sacred Penitentiary answered in the affirmative to the following question: "An indulgentiae, invocationibus et precibus sic dictis iaculatoriis adnexae, acquiri possint, ceteris paribus, a fidelibus quibuslibet etiam per mentalem tantum earum recitationem?" — *Acta Apostolicae Sedis,* XXVI (1934), 35. Cf. Bouscaren, *Digest,* II, 233.

Is there any rule as to the number of people who must be present for Benediction of the Most Blessed Sacrament?

There seems to be no official ruling on this question. Thus it may happen that because of the weather or other factors only one or two hardy, pious persons might come to the church for the scheduled Benediction, but there seems no reason to deny even one or two the Benediction.

I'd very much appreciate information regarding the means and methods that are morally acceptable to obtain specimens of the sperm to determine the fertility or sterility of an individual.

I am doubtful that any such moral means exist.

What is the indulgence attached to kissing the ring of a bishop?

An Indulgence of 50 days is attached to the act of homage in kissing the ring of a bishop, an archbishop or a patriarch. For kissing the ring of a Cardinal, there has been granted an indulgence of 100 days; 300 days indulgence are granted if one should kiss the ring of the Pope. Cf. Seraphinus de Angelis, *De Indulgentiis,* nn. 32, 38, 44.

To make known the work of our missions and of our order, the provincial has decided to publish a magazine containing articles about our order, the liturgy, dogmatic and moral questions, etc. Do we have to submit each set of manuscripts to the diocesan Censor Librorum before we print each issue?

Yes. It is usually forgotten that all writings by priests on such matters must be previously submitted to the diocesan Censor before the magazine is printed. The number of such periodicals today cannot be an excuse for by-passing the Censor; if necessary the bishop should appoint several diocesan Censors, not just one.

One suggested solution to the burdens of the Censor would be for the bishop to appoint one of the priests of the staff of the particular magazine as the official diocesan Censor for that publication. Cf. the article of Fr. Goodwine in *The Jurist* XI (1950), 165-168. Fr. Goodwine stated, in part: "While the Code does not mention the censorship of periodicals explicitly, canon 1384 expressly states in paragraph 2 that except where the contrary is clearly indicated the rules regarding books apply equally to daily papers, periodicals, and all other published writings. The conclusion would seem to be inescapable that all Catholic periodicals, magazines, reviews, diocesan papers and similar publications must be submitted for previous censorship. . . . I might suggest that it is within the power of the bishops to appoint as censors a member of the staff, or some priest closely associated with the periodical."

It is well to recall the special decree of the Sacred Congregation of the Holy Office of April 17, 1942, that the bishops should appoint learned and prudent men—"doctos et prudentes"—as Censors for booklets, pamphlets or leaflets concerning forms of piety and devo-

tion. With the present revival of interest in liturgical matters this decree is particularly important, because the writings might be free of errors in the strict sense—"etsi ab erroribus sunt immunia"—yet may be considered as advocating types of cult or devotion that are not customary or not in harmony with genuine piety ". . . genuinae pietati christianae parum congruentia, et insueta cultus seu devotionis genera inducunt" —*A c t a Apostolicae Sedis,* XXXIV (1942), 149. Cf. also *The Jurist,* II (1942), 307, 394-395.

The Holy Office realizes the serious problems that will face these Censors because of the variety of such booklets, pamphlets and leaflets being written today and the Congregation reminds the bishops that they should allow these writings to be published only after using extreme caution—"maxima adhibita cautela." "Caution in censorship" is a good axiom, particularly in such matters.

A priest who writes for public consumption has two Canons to keep in mind; Canon 1385 refers to writings about ecclesiastical matters in ecclesiastical or mundane publications; Canon 1386 refers to mundane writings. The former canon refers to censorship while the latter canon refers to permission. The opinion is here advocated that censorship and permission are disjunctive concepts dependent on the nature of the writing and of the publication and not conjunctive. In other words, for example, if a priest-chemist wishes to submit an article in a journal of the chemistry industry he needs permission of his Ordinary but does not have to submit the article to the diocesan Censor.

(We might here interpolate an appeal to all priests that they should try their hand at submitting manuscripts to secular literary and scientific publications—after obtaining permission of the Ordinary.) Religious need the permission of the Superior and of the Ordinary.

It may be difficult in a specific case to determine whether an article, pamphlet, book, etc., may be considered ecclesiastical or mundane; if doubtful the priest must submit the writing to the Censor. Canon 1385.1.2 covers this doubtful category by decreeing that previous censorship is required even for the laity concerning: " . . . ac generaliter scripta in quibus aliquid sit quod religionis ac morum honestatis peculiariter intersit." We might also find in the word "scripta" a broader extension—and perhaps a better term—than the word "libri." In fact, it seems safe to hold that in practice "libri" should mean "scripta" to cover all public writings of priests.

As an additional argument for

the censorship of periodicals, Father Goodwine writes: "Canon 1392.2 evidently assumes some censorship of periodicals for it states that reprinted excerpts from periodicals, which are published separately, do not need any *new* approval."—*art.cit.*, p. 116.

Would it be possible for someone to further the idea of granting to a priest the right to offer the Mass of the Priesthood of Christ for his First Solemn Mass under the same rule as the Mass for the opening of the Forty Hours Devotion? Under a general rule we are allowed to offer the Mass of the Rosary on the first Sunday of October; would it be possible for someone to request the same privilege to offer the Mass of the Maternity of the Blessed Virgin on the second Sunday of May, Mother's Day?

You might ask your bishop to submit these suggestions to the bishops of the country as they meet each November at the Catholic University. The bishops would discuss the question whether it is expedient to present these requests to the Holy See.

There is much discussion over the pamphlet "Secret of Happiness," the revelations of St. Brigid. Has there been anything official decided by the Church in this matter?

The Holy Office has issued a warning against this pamphlet. It may be best to quote the entire "Monitum" of the Holy Office dated January 28, 1954, relative to this pamphlet:

"In aliquibus locis divulgatum est opusculum quoddam, cui titulus 'Secretum Felicitatis —Quindecim orationes a Domino S. Birgittae in ecclesia S. Pauli, Romae, revelatae,' Niceae ad Varum (et alibi), variis linguis editum.

"Cum vero in eodem libello asseratur S. Birgittae quasdam promissiones a Deo fuisse factas, de quarum origine supernaturali nullo modo constat, caveant Ordinarii locorum ne licentiam concedant edendi vel denuo imprimendi opuscula vel scripta quae praedictas promissiones continent." —*Acta Apostolicae Sedis*, XLVI (1954), 64.

What's That, Again?

The ancient Welsh had a way of making names describe a person or a place. For example, the ancient town of Llanfairwllgwyngyllgoverchwyrndrobwllandysiliogogoch meant "The Church of St. Mary near the pool of the white haze by the rapid whirlpool by the Church of St. Yslio near the red cave."

—Ave Maria

Sermon Suggestions

Notes On Pertinent Subjects

Feast of the Assumption

August 15, 1954

Mary, Our Lord's Tabernacle

"HE that made me rested in my tabernacle."

What a stupendous truth this is: God took one of His creatures and was actually born of her!

It's so simple to say, so completely beyond human understanding, yet so perfectly true. Remember the Creed: "Born of the Virgin Mary." Mary, a creature like us, was His tabernacle. He took His sacred flesh from her; and the flesh He took from her was crucified for our salvation.

Then, in her own time, Our Lady died. What would her Son do? Leave her in the grave?—His tabernacle? No, with all the assurance of Catholic faith, supported by tradition, reason, and authority, we know that Our Lord took His mother, body and soul, after her death, into heaven. Of all the relics in Christendom, Mary's body would have been venerated from the moment she died; not only has her body never been found, but a tradition going back to the days of the apostles makes us sure that it is now united with her beautiful soul in heaven to the great delight of her Son, the angels, and the saints who have come up from the earth.

Mary, Our Lord's tabernacle, is venerated this day in heaven; and all of us here on earth rejoice with her in her crowning. She suffered as no mother ever suffered; she bore richer fruit than any mother ever bore; and she is crowned in greater glory than any mother was ever crowned. This is her day and ours, for she is Christ's mother and we are her children.

Feast of the Immaculate Heart

August 22, 1954

The Paradise of the Incarnation

THIS is a very fitting title for Our Lady. In her stainless purity she was a second Garden of Eden where the Second Adam would be conceived.

Our Immaculate Queen is the delight of men and of angels.

The long history of sin since the time of Adam is very depressing. But there is an interruption in that history incomparably more glorious than the history is sordid. It is the story of her who was to be Mother of the Word Incarnate. The stream of inquity flowing from the first Eden, by a very special privilege,

did not engulf that paradise of the Son of God. No stain of original sin came near her; never for a moment was she under the domination of Satan. Yet she was a creature like ourselves; not a goddess; not divine; a simple, humble maiden who would be the mother of God.

Think of the joy Our Lord had when He brought her into heaven amid the triumphant Alleluias of the angels and saints! He leads her high above the resplendent groups of the blessed. She is all fair; there is no stain in her; she is Queen of the whole kingdom of angels and of all mankind; she shares the triumph of the Son of God.

But if she were ever for a moment in the shadow of evil, how could she be raised above the all-pure spirits in the angelic choirs? Our Lord would have to blush for His mother! So it was that by a real miracle in the order of grace, Our Lady was preserved from original sin. And we, her children, can have an ideal from amongst ourselves that can ravish and delight the eye of faith. She is the mirror of justice; if we are dazzled by the brightness of the Sun of Justice, we can look into the clear reflection of Him in the soul of His mother.

If we cannot share her privilege, we can share her joy; and the thought of her can inspire us with dread of the slightest fault in our own lives.

The Twelfth Sunday After Pentecost

August 29, 1954

The Seventh Commandment (Continued)

ONE of the elements we must consider in determining the sinfulness of a theft is the time over which the theft is spread. In addition to thefts of lump sums we have (1) thefts of small sums taken at intervals and amounting in the end to grave matter, (2) thefts of small sums begun with the intention of ultimately reaching a considerable sum, and (3) thefts of small sums that never amount to a grave sum.

Concerning the first case, if a sum of money is stolen at intervals, a little at a time, it does not ordinarily cause so much harm to the victim as would the taking of that same amount all at once. Hence in judging the sinfulness of such acts of injustice, a distinction is made between a theft of one lump sum and a series of small thefts. In order to constitute grave matter, a sum of money that is stolen at intervals would have to be much greater than that which would be a mortally sinful theft if taken at one time.

Concerning the second case, however, the fact that the money or goods stolen is taken at intervals does not affect the gravity of the sin. Even if the money is stolen at intervals, if one intends to steal a large sum of money (e.g., $60) little by little, there would be matter for grave sin, regardless of how long it took him to carry out the theft. In this case these small thefts would coalesce or unite through his intention, and no larger amount would be necessary to make up

grave matter than would be required if he had stolen the $60 in a lump sum. Ordinarily, if one were to steal a set small sum habitually over a long period of time, he would have the intention of taking a large amount, a little at a time. Hence his small thefts would coalesce through the intention either of stealing a certain grave sum or of stealing indefinitely from this victim.

In the third case, small thefts that are repeated at long intervals, if not united through one's intention, do not coalesce.

The Thirteenth Sunday After Pentecost

September 5, 1954

The Seventh Commandment (Continued)

IT is sometimes permissible to take another's goods to relieve extreme necessity. Taking things that belong to another is not a sin in itself. It is unjust only when the property is taken without the owner's reasonable consent. When therefore, in a given set of circumstances, the owner's consent may be reasonably presumed, the act of taking the goods is justified and should not be termed theft.

In extreme need, then, one may licitly take what is necessary of another's property to relieve his present necessity. Such extreme need would be circumstances in which one would be in very grave danger of losing his life, health, liberty, reputation, or the equivalent, since these are surely of far more value than the goods seized. In these circumstances, one's right to life, etc., a connatural right takes precedence over the owner's right to his property, an acquired right. Nature clearly prefers that her fruits be used to keep men alive rather than that they should serve a much less important function for a particular owner.

If I am in extreme necessity, I may take what I need to tide me over the emergency. My action would be licit, even though the owner actually refuses to give up what is needed. We presume that the person from whom I take the goods would not himself be placed in extreme need by my act, for then I would not be justified in taking his property, but would be obliged to look elsewhere for help. Furthermore, the needy person must take only what is necessary at the time and is bound to make restitution if later he is able to do so.

This right of taking another's goods may also be used to relieve the extreme necessity of another. Since such a right is liable to grave abuse, the civil law does not recognize it. However, the attitude of the state does not change the morality of this manner of acting. Hence one could so act with a clear conscience, though if apprehended by the civil authority, one might be punished.

Life for some folks consists in sowing wild oats during the week and then going to church on Sunday and praying for a crop failure.—**Banner.**

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N.B. In September Doubleday and Company, Inc. will issue a new line of pocket-size books under the title of Image Books. We recommend this new project and suggest your active cooperation in it.

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

Book Reviews

The Catholic Theological Society of America

Proceedings of the Eighth Annual Convention

The Sign, Union City, N. J., 1954, pp. 216, $2.00 per copy to clerical non-members

SINCE its inception in 1946, the C.T.S.A. has truck a consistently high standard both in the selection of its speakers and the subjects of the papers presented at its annual meetings. Its Committee on Current Problems, to whom these yearly choices fall, is to be particularly commended. Last summer's meeting in Baltimore was no exception. Two surveys of exceptional interest, and three lively smaller papers for seminar discussion made up the two-day program. The papers, together with a summary of the discussions that followed, as well as Msgr. John Fearns' presidential address on the theological content of the writings of Pope Pius XII, can all be found in the present copy of the *Proceedings*.

Father Gustave Weigel, S.J., of Woodstock College, and Father George W. Shea of Immaculate Conception Seminary, Darlington, N. J. presented the principal surveys. Father Weigel discussed: "Protestant Theology in Our Day." Covering a vast field, he was unable, even in a 35-page paper, to do more than indicate the trends of modern Protestant theology and make a general and clear division and explanation of classes into which these trends fall. But even this brief introduction to the subject will be an eye-opener to many. Father Weigel succeeds in making us much more conscious of the vigorous life permeating present-day Protestant thought, and the prodigious mental energy being expended on Protestant problems. With the persistence of habit from seminary days and seminary text books, we still tend to think of Protestantism in terms of the early Protestant reformer, whom the books still call *"Novatores,* although they are as novel as the cross-bow . . . and actual Protesttant theological thought is completely unknown to most . . . " This paper should do much to remove that out-moded attitude and stir an interest in Protestant theology that goes beyond a mere knowledge of the names of such Protestant thinkers as Karl Barth, Emil Brunner, Reinhold Niebuhr, and Paul Tillich. In a field all-too-little known by us, we should like to see and hear much more than this interesting sample from Father Weigel.

Father Shea's article on "The Theology of Sacramental Grace" treats a subject that has been too long neglected and too long obscured. In a masterful historical survey, although he does not attempt to settle a question with many debatable issues, Father Shea succeeds in clarifying points of agreement and disagreement among theologians, and in pointing the way to a practical use of the very valuable dogmatic notions connected with this subject. He manages to show us that, bogged down for centuries in the more

speculative aspects of controversy, we have neglected a field in sacramental theology that can surely be of inestimable value to our people in the more fruitful and purposeful use of the sacraments.

The seminar papers take up the more specialized but very current and absorbing questions of: "Detraction in Public Life" (John E. Murphy); "The Seminary Course in Convert Work" (John T. McGinn, C.S.P.); and "Distributive Justice and Aid to Education" (Thomas O. Martin). Each is competently handled by an expert in the field. The total result: even more than its predecessors, this issue of the *Proceedings* is particularly worthwhile not simply for the professional theologian but for every Catholic priest.

John H. Thirlkel, S.S., S.T.D.
Seattle

Neurotic Anxiety

by Charleen Schwartz

Sheed & Ward, New York, 1954, $2.75

THIS book is a straightforward attempt to assimilate the teachings of Freud and St. Thomas in a consideration of the process of neurosis. Although the book by its title limits itself to neurosis, the author suggests broader fields of integration between these two systems of thought. However, the author has well chosen this meeting ground between the two systems, for neurosis serves as the best demonstration of Freudian theory and at the same time allows application of Thomistic principles of instincts and intellect.

The theme of the book is in the author's own words as follows: "The assimilation of Freud to St. Thomas will consist, then, in reformulating and clarifying Freud's psychological position by correcting the false philosophical suppositions that entered into his interpretations." For the Thomist, the philosophical basis for correcting Freud is a sufficient one. For the non-Thomist, the author's arguments would be more convincing if they were based on empirical evidence. The greatest single support of Freud's popularity is the clinical background of his work. Unfortunately the philosophical approach does not enjoy the same popularity.

The author points out vividly how morality comes to be involved in analysis, and for this she is to be especially commended. "Thus how could he (the analyst) judge whether the feelings of guilt in a given case were founded on real guilt, or were entirely false, without making a moral judgment?" "In the end, then, there are only two 'alternatives,' a transference from the parents (or the analysts who temporarily take their place) to God, or else what would amount to an evasion of God (Freud's solution)."

The author's defense of her position that guilt is involved in all neurosis, except in infantile neurosis, is a logical presentation of clear constructive thinking. As a consequence of this thought, she concludes that "conscience-anxiety is the universal factor" in neurotic symptoms. Her distinctions between natural fears and anxiety, between hysteric guilt and obsessional guilt, between seduction of authority and sexual seduction are

further examples of precise thinking and clinical understanding. It would be interesting to know more about the author's views on moral scruples and neurotic scruples, the latter "which arise from the fact that he would like to think that he has not sinned where in fact he has."

This book is highly commended as a step toward a better understanding of those problems which require a psychiatric as well as a philosophical approach.—Robert P. Odenwald, M.D., F.A.P.A., Washington, D.C.

All God's Children, What Your Schools Can Do for Them

by James Keller

A Christopher Book, pp. 270 (paper) 35c

THE latest in the Christopher series is in some sense the best; at least, in this, that it provides a marvelously simple, clear and persuasive exposition of the case for religious education. It is also an invaluable source book for striking quotations, statistics, pointed stories; it should prove a gold mine for the commencement speaker!

Lest that seem "damning with faint praise," we hasten to add that if this book could be got into the hands of the American public, we feel it would serve as a powerful dissolvent of prejudice and misunderstanding. We would like to plead with our fellow-priests that they get it first themselves, master its common-sense approach, preach it and teach it on every possible occasion, and see to it that local teachers and civic groups are made aware of the real case for our Catholic schools, for religious education in the curriculum, for the true American attitude.

Religion and democracy go hand in hand, as Fr. Keller shows so cogently. Those who strike at the American way in this matter are serious enemies of our liberties, and, willy-nilly, constitute a fifth column that we must not now ignore.—J.B.

The Time and Place of Baptism

by Walter J. Conway

The Catholic University of America Press, Washington, D. C., 1954, pp. 155, $2.00

THIS work is a doctoral dissertation in the field of Canon Law on a subject of practical interest to the parish priest. The first part is devoted to the history of the relevant ecclesiastical legislation from Apostolic times to the present day. It reveals the constant desire of the Church to enhance the sacrament of baptism with solemnity, reverence and propriety. In the second part of the work, the author examines the legislation currently in effect. He discusses such questions as the obligation of parents to have infants baptized *quamprimum*, the supplying of the baptismal ceremonies, emergency baptism of the unborn, and the baptism of the children of lapsed Catholic parents.

In connection with the latter question, the author takes up the practice employed by some pastors of deferring for a determined or even indefinite time the baptism of infants offered by indifferent or

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lapsed Catholics. After examining the reasons commonly alleged in support of this practice, he concludes that (p. 144): "Pastors should not refuse or defer the baptism of children of lapsed Catholic parents when they are brought by these parents or by Catholic sponsors with the parents' consent, provided there is expressed willingness, which is accompanied with some possible hope, that the children will be reared and educated in the Catholic faith."

One of the principal arguments advanced by the author in support of this conclusion is that the minimum required by canons 750-751 for the baptism of the children of non-Catholics will apply *a fortiori* to the baptism of children who are presented by non-practicing Catholic parents. The minimum required by canons 750-751 is the consent of the non-Catholic parents and the guarantee of the children's Catholic training. The reader would like to have seen this argument discussed in the light of the *Motu Proprio* issued by Pius XII on August 1, 1948. In this document the Supreme Pontiff revoked the exemption from the canonical form of marriage which the children of non-Catholic parents enjoyed by reason of canon 1099, and he apparently inferred that this change increases the gravity of the requirements of canons 750-751.

Generally Fr. Conway's treatment of his subject is thorough and practical. His book is wel-

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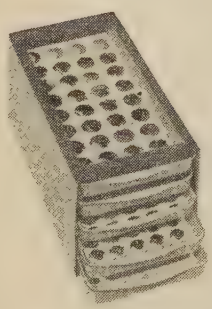

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Book Reviews

comed as a worthy addition to the growing body of commentary on the Code of Canon Law.

C. M. Peterson, S.S.
Seattle

Correspondence

Continued from page 675

A Protest

YOUR April cover picture draws my fire. There is a growing tendency to take pictures on many occasions of groups (even of women) in the sanctuary and backed up to and obscuring the altar and the tabernacle containing the Blessed Sacrament. While it is surely not intended as such, I believe this practice is lacking in proper respect for the altar of sacrifice and the presence of the Blessed Sacrament. Hence I was sorry to see the picture so featured on a priest's magazine, even though we all admire and applaud the wonderful zeal and results of the priests and people pictured there.

Maybe you could feel out the sentiments of the Fathers on the general problem of photographers at services in church.

Sincerely in Christ,
Thomas N. Shepherd

The Little Seminary
Buffalo, New York

Information On Chiniquy

I HAVE just received the April issue of THE PRIEST, and I have read it with great pleasure. It is fine literature for us.

Page 384, I find a query concerning Father Charles Chiniquy. So I dare send you a few para-

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Huntington, Indiana

graphs of what I find in a historical work published by the University of Ottawa, or rather by one of the old-time professors of that institution, the late Father Louis LeJeune, O.M.I., a very learned old man whom I knew twenty years ago in Ottawa (he died in 1935). Father LeJeune does not quote many works as references to his source of information, but his character and reputation were quite solidly established in Ottawa, as an historian. He constantly searched the Archives of the Federal Government while writing. The title of his work (French) is:

"Dictionnaire General de Biographie, Histoire, Litterature, Agriculture, Commerce, Industrie, & des Arts, Sciences, Moeurs, Institutions Politiques et Religieuses *Du Canada."*

I am not a translator by trade, but I hope these lines will convey accurately enough the meaning of Father LeJeune's article.

Chinique (Charles) (1809-99), assistant-priest, **parish priest,** apostle of temperance, schismatic and renegade.

Charles Chiniquy was born at Kamouraska (Province of Quebec, about 80 miles down the Saint Lawrence river below Quebec City), July 30th, 1809. When he was eight years old, he was sent to the Primary School of Saint Thomas, Montmagny Co., Prov. of Que. His father, Charles, and his mother, Reine Perrault, went to live on the North Shore of the Saint Lawrence River, at Malbaie (also called Murray Bay); he went

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to stay with his parents but became an orphan July 19, 1821. His uncle, Amable Dionne, of Kamouraska, took him into his home and had him learn the elements of the Latin tongue, at the Parish Priest's House, then sent him to the Seminary in Nicolet (P. Que.) in 1822. But in 1825, this uncle put a stop to his generous aid and even closed his house to him. The Directors of the Seminary took charge of him until 1829, had him vested with the cassock and admitted him to the study of divinity.

Ordained Priest

He was ordained a priest, Sept. 21, 1833, and appointed assistant-priest at Saint Charles, then at Charlesbourg (4 miles from Quebec), and finally at Saint Roch's Parish, in Quebec City. September 28, 1842, the bishop transferred him to Kamouraska where he scandalized the parishioners by his bad conduct. In 1846, forced to leave the diocese of Quebec, he requested admission into the Order of the Oblates of Mary Immaculate, who then had their novitiate in Longueil (across from Montreal, on the south shore of the St. Lawrence River); he left the novitiate, not being accepted, on Sept. 1, 1847. He began preaching temperance in divers parishes of the diocese of Montreal. His success and popularity were immense; he had the knack of moving crowds, of touching them even to tears. As early as 1844, he published the Manual of Rules of the Society for Temperance, dedicated to the youth of Canada, a volume of 158 pages, duodecimo.

It is said that his conduct becoming deplorable, Bishop Bour-

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get, of Montreal, served him notice many times that he would be suspended and finally, on September 28th, 1851, all faculties were taken away from him; then on October 19th the same Bishop gave him his *exeat* to enter the diocese of Chicago, without a word of recommendation. The unfortunate priest soon gained the confidence and trust of about 1,200 Canadian families of his environment (i.e. families which had migrated from Canada) and he grouped them in missions around where he was. In 1852, he attempted to make a trip to Canada in order to persuade other families to join his group in Illinois. He failed. Back in Illinois, he soon succeeded in establishing a schism. Being often denounced to Bishops Vandervelde, O'Regan, and Duggan, he took no heed nor paid any attention to admonitions, nor even censures or interdictions, and he continued to say Mass.

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Attempt At Reconciliation

The Bishop of Quebec delegated his Vicar General, Father R. Mailloux, to oppose the influence and action of Father Chiniquy, who had become a scandalmonger and a schismatic, and to attempt to bring back to the fold his unfortunate victims. Father Mailloux wrote in 1858, March 28: "I have now been in Chicago a year. I knew quite well, Father Chiniquy in Canada, and his moral conduct as well. Before he was given the interdict by Bishop O'Regan, the

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latter had received against him very serious charges: I am personally acquainted with the people and the facts mentioned therein. The Sunday after the interdict, served against him on August 19th, 1856, the Bishop ordered an announcement to be made both in Bourbonnais and in L'Erable to make known that he had suspended Father Chiniquy from his functions. The latter having violated the interdict, he was excommunicated on the following 3rd of September.

"In the summer of 1857, the Bishop made an affidavit before the civil magistrates, to certify these two censures. There are awful accusations laid against the unfortunate man; that of having caused the church of Bourbonnais to burn on June 5th, 1853; that of having kept for himself the 2,000 pounds sterling collected in Canada to rebuild it; that of having seduced a great number of women. . ."

On November 25, 1856, he tried to get reconciled with his Ordinary. On March 27th, 1858, he tried the same with Father Mailloux. But in spite of all this hypocrisy, it became necessary to excommunicate him once more, on the following August 3rd. This put an end to the comedy.

Became Protestant

Father Chiniquy then passed over to Protestantism and strove to keep in schism and heresy the souls he had seduced; only a group of families remained faithful to him. He married in 1864 and had children. After living for some time at St. Anne's, Illinois, he began to travel, selling his books which are filled to overflow with

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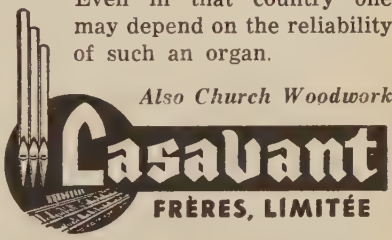

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calumnies against Catholicism, in Canada, Scotland, and even in Australia and India.

He died in Montreal, on Jan. 16th, 1899, apparently in final impenitence, since, only six days before his death, his religious will or testament was published in *The Montreal Gazette*, and it was full of blasphemies against the Catholic Church.

Bibliography: Msgr. H. Tetu, "Notes biographiques sur l'apostat Chiniquy," no date, no place mentioned. Bulletin des Recherches historiques, tabl. gen., Beauceville, P. Que. 1925.

Trusting this may be of some assistance, I remain

Sincerely yours in Christ & M.I.,

✠Henri Belleau, O.M.I.
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To Crowd the Rail

FATHER Grace's article "Converts by the Hundreds" in the April issue of THE PRIEST was a dandy. It will prevent many a novice from going off half-cocked. Here is a "Pastoral Technique" that has been used in two parishes with the same result: double the number of Communions in a short time, and after that a steady climb. It works on the principle: "A little child shall lead them" — increase the numbers of children's Communions and the rest of the parish will follow.

The programme calls for a group of school children at the railing every morning. Each child is as-

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signed to go to Communion once a month on a weekday. There is a taken-for-granted attitude that he goes on Sunday already. Each day in every room, two announcers come in and call the names of the ones to go tomorrow.

This daily announcement keeps the children conscious of the programme. Very few miss their day and even then, most of them make it up. Many will go much oftener than on their appointed day. After the organization is formed, the children themselves run the programme entirely.

Appoint a captain for every schoolday of the week and one for Saturday. The Monday-through-Friday captains take care of the once-a-month groups. The Saturday captain's group consists of the daily or near-daily communicants. He has no assistants under him but has a list of the daily communicants and his job is to keep tally of these only on Saturday plus any extras who go on Saturday, so that at the end of the month he has the total of all regulars and extras who went to Holy Communion on the Saturdays of the month.

Under the Monday-through-Friday captains, appoint two "announcers" for each week of the month. For example: The Monday captain has two first Monday announcers; two second Monday announcers; two third Monday announcers; two fourth Monday announcers. If there is a fifth Monday, the fourth Monday group repeats. Thus the Monday captain will cover all the Mondays of the month. It is the duty

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Correspondence

of the Monday captain to keep a list of his announcers and to remind them to go through the school Friday and call out the names of those who are to go to Communion on Monday. Then he collects from his announcers the total of both the regulars and the extras who went to Communion on Monday. At the end of the month, he has a total of all who went to Communion on the Mondays of the month.

Duties Of The 'Announcer'

It is the duty of the announcer to keep a list of his group and once a month, go to each class room and call off the list of those who are to go to Communion the next day. He then collects the total number who went and turns it over to his captain. His report reads like this: "45 Regulars; 78 Extras."

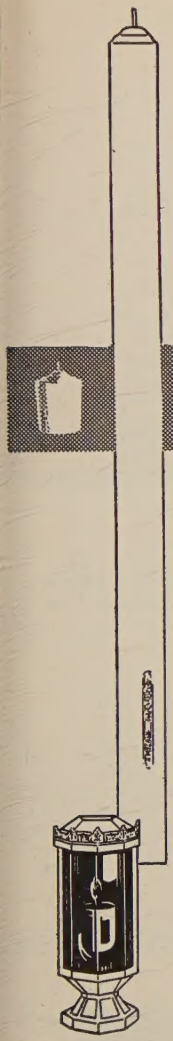
There are twenty groups besides the special Saturday group. Each group should be about the same size and have a few from each grade.

At the end of the month, the pastor might get from the captains the grand total and publish it in his bulletin. A further enhancement of the programme is to reserve the front pews for the communicants and supply them with prayers, preparation for and thanksgiving after Communion. Have the captain or announcers distribute these and lead in the prayers for a group thanksgiving after Mass. The children's confessions will have to be heard often — say twice a month — so they can gain all the indulgences — and there should be a confessor available before the children's Mass . . .

Yours,

(Rt. Rev.) Wm. B. Jarboe

Owensboro, Kentucky.



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